

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JULY, 1875.

LETTER FROM BISHOP NEELY.

PORTLAND, MAINE.

REV. AND DEAR SIR: You are not a Church-Building Society, or the head of one, yet I notice that the Missionary Bishops, in their various appeals through THE SPIRIT OF MISSIONS, ask quite as frequently for aid in church building, as for the support of Missionaries. And I am in a position to understand and to make manifest, were that needed, from my own experience, why they must and ought to do so.

It is all right, and I am glad to notice that lately you have so far overcome the instincts of a General Secretary, responsible for all the stipends of all the Missionaries, as to recognize the justice as well as the necessity of such appeals. Well, then, the appeal is made, and what is the result of it? Why, of course, coming to Churchmen under *your* auspices and with *your* indorsement, the money, \$500 or \$1,000, is given at once, probably by one or two persons who rejoice to have their names associated with so worthy an enterprise. And this indicates to me a grand mistake I have made.

About two months since I sent what I considered a modest appeal to one of our leading Church weeklies, asking for \$2,000 for the completion of three Mission churches, two of which could thereby be finished free of debt, and the third so far aided, that no further help would be required from abroad. I have received, in response to that appeal, \$112.55. Why did I not send that letter to THE SPIRIT OF MISSIONS? especially when I had not forgotten, as I have not *now* forgotten, the prompt and generous response to my appeal in your columns for a Missionary horse. It was a sad error of judgment, and by it I am put into a sad predicament, for I am pledged to obtain that \$2,000 for these churches. Are you so much offended because I did not come to you *first*, that you will not now commend my case to the consideration of your readers? If so, I may as well go into bankruptcy at once.

By the way, one of these churches, which \$500 will complete free of debt, has been built by that same devoted Missionary to whom the horse was given, without a dollar's aid hitherto from beyond the Diocese; and

if ever a Missionary and his little flock deserved such aid as I now ask, these do. I cannot but think that some *one* large-hearted Churchman will gladly finish that pretty church at Exeter, and come to its Consecration this summer. I can assure him of the heartiest welcome he ever had, and thenceforward he will *long* for an opportunity to complete another Mission church in Maine.

WESTERN MICHIGAN.

PASTORAL LETTER.

TO THE CLERGY AND PARISHES :

Dear Brethren: On the day of the Consecration, the members of the Board of Missions, elected by the General Convention, met and organized to carry on the work of the Board in our Diocese. We have adopted the form of organization that has proved so effective in the Diocese of Michigan, and which has given it such a proud record for liberality.

We aim to secure an annual contribution from *every* parish to each department of Missions, viz., Domestic, Foreign, Indian and the Colored People; to interest *all* our parishes in what is known as "Woman's Work"; and to secure the circulation of the periodicals of the Board for adults and children—**THE SPIRIT OF MISSIONS, HOME AND ABROAD, THE TEN WEEKS' PAPER, THE YOUNG CHRISTIAN SOLDIER and THE CARRIER DOVE.**

The several Local Secretaries will exert themselves to secure these purposes by sermons and addresses, circulars, letters and intercourse with the Clergy and Laity. I am very desirous that the report of the Board next October shall show that *every parish in Western Michigan* has made an offering for each of the four branches of Missions. Our home work, great as are its demands, will not suffer, and the liberal Diocese will have the blessing of the liberal one. The Domestic Committee propose to aid us in the future as they have aided the Diocese of Michigan in the past.

LOCAL SECRETARIES.

For Domestic Missions—Rev. S. Earp.

For Foreign Missions—Rev. J. F. Conover.

For Home Missions to Colored People and Indian Missions—Rev. J. W. Bancroft.

For Woman's Work—

For Periodicals—Mr. L. P. Sheldon, Mr. F. A. Gorham, Mr. S. P. Loveridge.

Secretary—Mr. W. R. Shelby, Grand Rapids.

Respectfully yours,

GEO. D. GILLESPIE,
Bishop of Western Michigan.

LETTER FROM BISHOP ELLIOTT.

SAN ANTONIO, TEXAS.

REV. AND DEAR SIR: I arrived in San Antonio on 27th of March, and next day being Easter Sunday, opened the new St. Mark's Church for Divine Service. It is sandstone, after one of Upjohn's Gothic designs, and will seat, if full, 600 persons. The Rev. Mr. Richardson, after toiling through years of disappointment and sickened by hope deferred, now sees his labors rewarded and new power manifesting itself in the parish. I cannot pass on after speaking of the struggles of the Rector, without mentioning how much our success is due to Gen. C. C. Augur, U. S. A., late Commander of this Department. He earnestly aided every effort of Rev. Mr. Richardson, and by his wise counsels, his vigor in the vestry, his popularity with everybody, succeeded in giving the parish an impetus which no one appreciates and alludes to more thankfully than the Rector himself. Gen. Augur is a great loss to the Church in Western Texas, and the country is to be congratulated that one so eminent for his goodness stands well up upon the rolls of the army.

Sunday, April the 4th, I preached and confirmed five persons in St. Mark's, San Antonio; and in the same church on the following Sunday, April 11th, advanced to the Diaconate, Mr. Stephen Girard Burton, who is to take charge, I trust, under the appointment of the Committee, of Mission work at Luling, Gonzales and Hallettsville.

Sunday, April the 18th, I officiated at San Marcos, and confirmed four persons, besides receiving a man from the Church of Rome, who renounced publicly his connection with that body.

The Committee would feel very much pleased could they realize how much the Rev. Mr. Carnahan is doing for the Church at this point and at Lockhart. The congregations are large, and great interest has been awakened upon theological questions, and they are searching the Scriptures to see "whether these things are so," which this true representative of a pure Catholicity is pressing home upon them. They are asking questions and reading—can a better evidence of faithfulness be needed?

A lot for a church at San Marcos has been paid for, and soon they will begin a modest chapel.

The next Sunday, April 25th, I officiated at Seguin, preaching three times and confirming eleven persons—six men and five women—the result of indefatigable work. The Rev. Mr. Hutcheson has had everything to contend against—but in two weeks we hope to lay the corner-stone of his new church, and then Seguin will take on fresh growth. You will perceive by the number of candidates that he presented for Confirmation, that the corner-stone of the spiritual edifice he has already laid deep and strong in the travail of his soul—for these candidates are not the result of an Episcopal conscription, a rapid levying upon the youth of a town to act as

lay figures, in order to make out a commendable parochial return, but they have been examined and tried, put upon some probation, where needed, and made to understand that the SPIRIT of God abhors those who trifle with the mysteries of religion.

This brings me down to the present time, and we are now preparing for our Convocation which begins next Thursday.

In conclusion, I wish to bring one subject to your attention, and through you, my dear Doctor, to the notice of the Church—and I do this because I am asking for assistance from the good and earnest to whom this shall come.

You said in your Report to the Board of Missions last autumn, “that there may be such a preaching of the Gospel from house to house; such loving and patient care and fidelity in looking after the spiritual temple; such affectionate tenderness and persistence in dealing with the little ones; in a word, such an exhibition of the moral and spiritual power of ambassadorship for CHRIST—as will not be long in developing in any community in this land a degree of interest that may be depended upon to provide all necessary church accommodations.” These are true and timely words; but it is to be helped to the first step that I am anxious for aid—to get the men and the money in order that this influence may be exerted.

There are many places in Western Texas where there are only a few Protestants, not able to sustain Services of themselves, and they need to be cared for. The Church must look to the support of a body of Ministers whose first ambition will not be to build a church, but will reside in work anterior to this; they are needed for labor which comes before such combined effort is possible—the visiting the scattered families, baptizing, exhorting, teaching them that the arm of the Church is not alone for the forms of the Vestry, but is over those who reside in the forests, or the prairie, or in the midst of foreign populations—whether they be Mexican, or German, or Polish. If the man who is laying firmly the foundations of a stable parish in town or city is doing yeoman’s service, by occupying the ground and entrenching himself, having “come to stay,” we also need “*the man on horseback*”; if the heavy artillery occupies the chosen points and thunders from behind its entrenchments, we nevertheless need our cavalry to scour the country—we need to cover and herald our advance with a corps of clerical Uhlans. If my friend, General Ord, needs *regiments* of cavalry for the care of our Mexican frontier, cannot the Church send me money enough to keep *two or three enterprising, brave young men* operating between this and the Rio Grande? Why, my dear Doctor, I could keep two of them going upon the pay of one second lieutenant. Give me, men and women of the Church, \$600, and that will put one of these men at work for a year. Horses are cheap here—send \$50 additional, and that will mount him, and you will then have one who can care for the scattered Protestants in this Mexican and German population.

And we want good men. We have good men for our work already, for

Western Texas is so blessed in climate, that many men come here for their health who otherwise (so valued are they) would not be allowed to stray from your large Eastern parishes—but we need reinforcements, and if any enterprising, manly young Deacons will spend two years in the exciting Missionary life which is developed upon the not oversafe Mexican frontier, preaching, as you have said in your report, “from house to house,” when they go East again, they will be known as men who “can reach the masses.”

But they must be *men*. Old cavalry-men would be capital material, if their spiritual knowledge were only equal to their other attainments; and it would seem after such war training as this nation has had, that we ought to be able to command the kind of men needed. We ought to reap at least so much for the Church from the struggle.

Please lay this matter before those whom you think would be willing to help us in our necessity—oh, we want support for a few itinerants, send it to us, beloved!

LETTER FROM BISHOP WINGFIELD.

SACRAMENTO, CAL.

REV. AND DEAR SIR: Thus far I have had no time to write letters for THE SPIRIT OF MISSIONS. Bishop Garrett has said for me very nearly what I would say—only, perhaps, my experience has been different with regard to the class of people among whom I have visited. Northern California is a mining and agricultural district, and filled with a heterogeneous mass from all parts of the world, differing in language as well as in religion, while most of the people are irreligious, and devoted to money-making and pleasure. Hence there is a great work to be done, and amidst many discouragements peculiar to the field. I have addressed myself to the circumstances of the case, as best I might, and have called to my aid all the resources at hand by way of organization. You will have seen by the *Pacific Churchman* and other papers, that several of the Clergy and Laity met me in this city on the 6th inst., and organized with a view of working this Missionary Jurisdiction, as far as possible, in the form of a Diocese. The Convocation I think was a success, and promises well for the future. Immediately after its adjournment I started out on a Missionary excursion, to visit many points at present under the direction of the Rev. John Cornell.

On the 8th of May I went to Woodland where I visited the few Church families in that village, and rode twenty miles into the country, to see a family that was formerly in connection with the Church, and that doubtless would return, if the privilege of attending our Services regularly could be granted.

The next morning, Sunday, May 9, after Morning Prayer and the

Baptism of an adult by Mr. Cornell, in the hall of the Good Templars, I preached and confirmed and addressed three persons. The congregation was composed of thirty people. In the afternoon Mr. Cornell read prayers, and I preached to about a dozen persons, and confirmed and addressed one candidate. Immediately after Service I went to Knight's Landing, and soon after my arrival baptized a child. At 8 p. m., after Divine Service by Mr. Cornell, who also baptized four children, I preached and confirmed and addressed five candidates. The only house of worship here is in the hands of the Methodists South. The minister was present at the Service, and I called on him to thank him for his kindness in loaning me his pulpit.

At 6 o'clock a. m., the next day, I started on a visit to the northern part of the Sacramento Valley, arriving at Red Bluff about 10 p. m. The journey was a very fatiguing one and the weather quite warm, but I slept well, and rose the next morning, May 11, refreshed for the many visits which I paid during the day. I had the honor of being the first Bishop who ever visited the place. In the evening Mr. Cornell read Service and baptized one adult and two children, after which I preached a sermon, and then lectured on Confirmation. Eight persons were confirmed, and I addressed them. The congregation assembled in the Baptist place of worship, and was fair in numbers. I think that enough interest was excited by this visitation, to purchase a lot, and perhaps build a church after a while.

At 4.20 the next morning, May 12, we took up our line of march, and halted at Tehama. Here is no place of worship. We secured the school-house, and sallied forth to look for a congregation. After visiting about all day in the midst of this most God-forsaken place, we lighted up the dark and dingy room and rang the school bell. About forty curious people assembled. Mr. Cornell read Service and baptized an adult, while I preached and confirmed two persons and addressed them. The grown people paid the closest possible attention, but the babies were very noisy, and the other children present showed by their bad behavior that they were not accustomed to be in the midst of a worshipping people.

The next day, at 6.40 a. m., we started forth, and reached Chico in about four hours. This is quite a growing place—but, alas! like all such new towns, the people have all shades of religious faith. We were fortunate enough to get the Presbyterian house of worship for our Service, and to gather in the evening the people whom we had visited during the day. Mr. Cornell read Service and I preached. After the sermon I addressed the congregation, and invited them to meet me for organization. The Services concluded, about twenty-five persons remained, and after conferring with them, they agreed to give \$25 a month for one Sunday in each month. I promised to do all I could to make arrangement with the nearest Clergyman who might in future be located in that neighborhood. Help me, dear Doctor, to fulfil my promise at an early day, for this is too important an opportunity to be lost.

May 14, I resumed my journey, and stopped at a village called "Biggs," where I spent the day, as heretofore, in drumming up a congregation. The Baptists have just completed a house of worship which they kindly loaned to me, although a series of protracted meetings was going on. At 8 p. m., Mr. Cornell and myself repaired to the church, and after sticking a few candles in their own grease here and there—only, however, to make the darkness more visible—we mounted an uncompleted stairway to the rafters of an intended front gallery, and after robing ourselves as best we could, descended to seat ourselves on a bench at the opposite end of the church, and there await the coming of the rest of the congregation. After a while there were gathered about fifty people. Mr. Cornell read Service, and I preached. The rain pelted the roof during the sermon, and a baby kept up a running accompaniment all through. Certainly this is trying to one's nerves. I left Biggs the next morning—not, however, without substantial result, for I secured a lot of ground for a church building. Who will send me \$500 to build it?

At 9 o'clock, May 16, I found myself at a little town rejoicing in the title of "Wheatland," and so called because of its being located in a fine wheat-growing section of country. Here our only Missionary, Mr. Cornell, resides—that is, keeps his books and trunk. Through his indefatigable energy he has just completed a church costing about \$1,400. There is no debt, and it was our purpose to consecrate the building on Whitsun Day—but we were disappointed, as the deed for the lot did not reach me in time. During the day I visited the people, among whom there are about a dozen communicants, and at 8 p. m., after Divine Service by Mr. Cornell, I preached and confirmed and addressed two candidates. The next morning, at 11 o'clock, Mr. Cornell read the Service, and I preached, confirmed and addressed one person, and administered the Lord's Supper. After Service I met the children of the Sunday-school and addressed them.

After dinner we drove about seventeen miles to Smartsville, a little mining town in the foothills, and at 8 o'clock p. m., after Evening Prayer by Mr. Cornell, I preached, confirmed and addressed two candidates, and addressed the congregation on Home Missions.

Monday in Whitsun Week, at 10 a. m., we retraced our way, and after travelling all day, arrived at "Gridley." The only place of worship here is in the control of the "United Brethren," but we secured it for our Service, and at 8 p. m., gathered a few persons for worship. Mr. Cornell read evening Service and I preached, directing the sermon mostly to the young who constituted the body of the congregation. After the benediction, I was startled by a stentorian voice announcing, "If it be in order, I would give notice that the next quarterly meeting of the Methodist Church South be held in this place, beginning next Sabbath," etc. I found that I had been preaching to two local Methodist preachers. I can secure a lot here for Church purposes, if I can give evidence of building a church.

At Marysville I stopped to pay a visit. Here my travelling companion left me, having business at Wheatland. During the day I visited the people of this important parish, and at night held a Service and preached. "Since the flood," Marysville has been without a Rector, but now that the town is recovering from the calamity of last March, the congregation are able to give about \$100 monthly to the support of a Clergyman. I wish I had a young man to put in there. Indeed, my dear Doctor, if I had about ten young, single, self-denying men, and the means to support them for five years, I believe the Church would get a stronger hold upon the people than any of the many denominations which compose the population of the country. Every little settlement is divided up into all sorts of "isms," and each one wants to propagate its own narrow peculiarity, but still I believe the Church would swallow them all, if she had a fair chance. Everywhere I am met with the taunting inquiry, "Why has the Episcopal Church done so little for us? You are the only Bishop that has ever preached north of Marysville." What can I say?

My dear Doctor, do all you can to wake up the Church to the needs of this part of the country. Be not deceived about the great wealth of California. It is all a mistake—while I admit that appearances are against us. But the people who come here are poor men looking for wealth, and when they get it, they go to San Francisco, or to the East, or to Europe, to spend it. I venture to say that California is represented very largely among the travellers "on the Continent." When this country is settled, when the people make *homes* here, with no intention of "going back East" after they have made their fortunes—as is the current phrase—then, may you whom we have left behind us, receive large donations for Church work in return for what you may do for us now in our poverty. But at present we cannot do the work of the Church without aid. I will not encourage anything like dependence, but will support the people with the thought that you will help us if we will help ourselves. Still you must impress on the minds of our Church people at the East, the fact, that the General Convention has sent out Missionary Bishops to establish our holy faith in the midst of trials and great difficulties.

I, for one, do not shrink from work for CHRIST and the Church—in any form—and will cheerfully endure anything, if I can only feel that those who sent me will hold up my hands; and I would I had ten thousand bodies, minds and souls to go about with me doing good and healing these people so oppressed with the devil. I see that unless this work is done now and here, the ground will become so scorched and beaten and hard after a while, that we can make no impression. Covetousness and worldliness, in all their intensity, now rule the hour in this land. Could we have two fiercer enemies.

But, enough. I left Marysville on the morning of the 19th, with the promise to give them a Sunday soon. On my arrival at my headquarters,

I find a pile of letters to be answered—and so here I am, quill driving. You have had more than your share—so Goodbye—God bless you, and all who are engaged in Mission work.

LETTER FROM BISHOP ADAMS.

REV. AND DEAR SIR: I have delayed writing to you until I closed my first visitation. It has been cut short in a manner which I little anticipated; but I beg leave to forward to you an account of what I have been enabled to do in the last few months.

I was consecrated on the 17th of January, and on the following Sunday officiated in my parish church. In the evening, at the Bishop's request, I confirmed a class of thirty-four candidates. On Wednesday, the 27th of January, I left New Orleans for New Mexico, and was joined on the way by the Rev. Henry Forrester. We reached Denver on the 31st, and spent the 1st of February in transacting certain business which we were unable to conclude in St. Louis. By the kind assistance of Bishop Spaulding, we were enabled to leave on the 2d. The evening of this day found us in Pueblo, and on the morning of the 3d we started for Santa Fé. A continuous ride, by stages, of seventy-two hours brought us to our destination. We arrived in Santa Fé a little after daylight on Saturday morning, the 6th of February. Notice was given at once that I would officiate on the following day, but during the night I had a severe attack of illness which confined me to my room for a week. I was enabled to take my place on the morning of the 14th, and from that time until the 1st of March, assisted by the Rev. Mr. Forrester, I officiated regularly in all of the Services of the Church.

We received a hearty welcome from the good people of Santa Fé, and found them glad to extend every courtesy and encouragement within their power, to those who came among them, either to inaugurate or continue any good work. Our congregations averaged about forty-five. We have no church edifice, but found a room neatly fitted up in a Government building. The Rev. Mr. Forrester began the Sunday-school at once, and collected a number of the larger and more advanced pupils to instruct for Confirmation.

The population of Santa Fé is said to be about 6,500—300 of whom are Americans, *i.e.*, English-speaking people. These are made up of the Army, Government Officials, merchants, and those who live by their wits and the want of wit in others. The Presbyterians have lately sent a minister to Santa Fé. They have a church edifice, and their congregation is, I learn, about the size of our own. If the railroad is pushed down the Rio Grande from the north-east, it will be apt to remove the greater part of Santa Fé from its present site.

On Monday, March 1, I left Santa Fé for Albuquerque, accompanied by

the Rev. Mr. Forrester and Gen. Proudfit, the Senior Warden of the parish of St. Thomas. Judge Johnson, an associate Justice of the Supreme Court, and a candidate for Deacon's Orders, had informed me of his readiness for examination. He resides in Albuquerque. We left Santa Fé in a snow-storm, got lost in a few hours, and struck the Rio Grande twenty miles above the point we endeavored to reach. On Wednesday, the 3d inst., at 3 p. m., we arrived in Albuquerque, and made preparations for the Service of the following day. On the 4th, Judge Johnson was admitted to Holy Orders. The congregation numbered three men and four ladies; it was very nearly a private Ordination. Judge Johnson will officiate in Albuquerque, and perhaps as far down as Secora. He speaks the Spanish or Mexican language with the utmost fluency.

On Saturday, the 6th inst., at 5.30 A. m., I took the stage for Silver City, and on the 8th arrived at Fort Seldon, where I remained over the night, and baptized two children of Capt. McKibbin, the Commanding Officer. I was treated with great kindness and forwarded the next day to Mesilla.

Tuesday, the 9th, I reached Mesilla, and was introduced to the leading citizens of the place by Judge Bristol, to whom I had a letter of introduction. I spent two days, visiting among the people and talking with them of Church interests. I married a couple on the evening of the 11th. Having made an appointment to visit this place and Las Cruces, a town three miles distant, on my return up the country, I left for Silver City on the morning of the 12th, and reached it on the evening of the 13th, at 3.30 o'clock.

There was no time for an extended notice of my arrival, and on the following day, Sunday, the 14th of March, my congregation was composed of three ladies and four children. At night there were about twenty people present, and from that time until my departure, the 3d of April, the congregations were from thirty to forty and of all ages. I baptized two children and administered the Holy Communion on Easter morning to three communicants.

Silver City is in the south-western corner of New Mexico. It is situated in the midst of a mountainous region, esteemed the richest mineral district in the Territory. There are silver mines 3 miles distant; gold (the Pinos Altos) 9 miles; copper (the famous Santa Rita) 10 miles; silver and copper (the Upper Membre) 25 miles. Four mills and one large smelting furnace have been erected to work the Silver ore. While I was visiting the place there were only two mills in operation. The population is about one thousand, and nearly half are Americans. It is more like an American town in appearance than any other in New Mexico. The citizens call it a mining camp, and with great propriety, for their dependence is entirely upon the product of the mines. When the mills are in operation, the trade is brisk, and they have what they call "good times"; and when the mills cease to grind, the effect is felt immediately by the whole population—the

"times are dull." Those who are engaged in mining have stores, and as they employ a large number of men, they are enabled to keep up a respectable trade by the return of their own payments. The workmen are a kind-hearted generous set of fellows, generally unmarried, and ready for any bold adventure.

During my stay in Silver City I was hospitably entertained by Col. Bennett, who runs the principal silver mill in the place. It was by his kind assistance I was enabled to call together the leading citizens, and speak to them concerning their religious and educational wants. For a long time before my arrival no Divine Service had been held in Silver City. For more than a year no Clergyman of any kind has resided there, no church building is erected there, no Sunday kept there—Sunday is the great day for amusement and for trade. There is one small public school, taught by a young lady of the place—the scholars of all ages and of both sexes. Doubtless she does as well as she can. I spoke as earnestly as I felt to the people about this condition of things. I warned them of the disastrous effects sure to follow upon them and their children and the place itself, in driving away from it the better class of immigrants, who might be invited by the surrounding wealth to settle among them. They seemed to be much interested in supplying their wants, and removing the evils, and to appreciate fully the importance of what I said. They gave me to understand, however, that they had been abused in past times by ecclesiastical adventurers and fools, and had of late been fearful of taking any action whatever. It seems that a portion of this Territory has been cursed by a lot of vagrants and moral wrecks—men upon whom the authorities of Christian bodies have had mercy, that they might recover themselves, or else expose to new and wider shame and inflict more and more disgrace upon the Religion of our Blessed LORD.

After my conversation with the gentlemen of Silver City, they appointed a Committee (1) To apply to the town authorities for a block of ground; (2) To secure some funds already raised; (3) To go around among the citizens, and see how much could be procured for the erection of a building two stories high, which for the present would serve both for Church and school purposes. A Clergyman stationed here could draw a portion of his support from adjacent points. There are few persons in Silver City able to contribute much; but I was assured by all with whom I conversed, that they would gladly do what lies in their power. When I left, I was informed by one of the leading men, that I need not fear; they would go on with it, and in the fall would be ready for a Rector and a teacher.

About the 25th of March I received a letter from the Rev. Mr. Barstow, asking me to come over to Tucson, Arizona, and pay them a visit. My appointments allowed four or five days to be occupied as I might choose, and as it was only forty-eight hours' run, I concluded to visit Tucson. I left on the 29th inst., by buckboard, and after riding until night, I found myself

obliged to stop on the way. I got off at Knight's ranche, intending to wait until the next buckboard should pass. When it came, I was in bed, and too unwell to get up. My time was all spent in this unfortunate way, and I was compelled to go back, in order to keep my regular appointments.

On the 4th of April I held Services at Fort Bayard, morning and evening, and baptized a child of Lieut. Hickey. I was the guest of Capt. Steelhammer, and received from him and all the officers of the Post the greatest kindness and courtesy. Indeed, this has been my uniform good-fortune whenever I have had the pleasure of meeting with the gentlemen of the Army who are stationed in New Mexico. It will not be deemed unfit that I should make a public acknowledgment of so many private civilities.

On the 6th inst., I left Fort Bayard for Mesilla and Las Cruces, intending to spend two or three weeks between these places, return to Santa Fé, and in the first two weeks of May visit the northern villages of New Mexico. God ordered otherwise. I reached Mesilla on the evening of the 7th, and held Service on the following Sunday, in the Court House, the congregation numbering about fifteen persons of all ages. On the 13th, I received a letter from the Rev. Mr. Forrester, inclosing a dispatch from New Orleans, calling me home. On the 5th of April I learned that my son was attacked with smallpox, and that he was delirious from the first outset of the disease and esteemed by the docter to be very seriously ill. Eighteen days had passed before I knew of the attack. One more letter informed me that he was not out of danger. The next informed me that my daughter was down with the same malady, and I must return at once. I started on the morning of the 17th, and on the 30th reached New Orleans. God in great goodness and mercy had raised them up again.

I have now, my dear Doctor, given you a detailed and perhaps a *dry* statement of my work. Indeed, I am almost ashamed to call it work, for it has been nothing more than visiting about in private and in public, and traversing immense distances to arrive in the midst of a few families. Of course my time, thus far, has been spent, and my intercourse has been, with the American element alone. This is so scattered and so exceedingly small, that, with few exceptions, corporate work is utterly impossible. The American population does not approach the accounts which I have read, and the citizens with whom I have conversed have no hope of any appreciable increase of population until there is railroad communication with the States. It is believed that a large population will be drawn to New Mexico when the immense mineral wealth of the Territory is known, and facilities are afforded for working the ores and the mines and shipping the metal without paying such enormous prices as are now exacted.

It is impossible to describe the many and serious disadvantages under which these men have worked, and are even yet working, in the southern portion of the Territory. Spirit, daring, and confidence in the future, are

all required, and they possess these in rare abundance. The present, however, is a state of expectancy. The sites of the important towns are equally in doubt, and looking to the future for solution. Lines of travel and of trade will determine here, as they have done elsewhere, the positions of cities. If I had millions of money I would not now erect a building of much value for either a church or a school. It is better to wait and see what the future only can expose to view.

THE MEXICANS.

Of this element of society I speak as one who has been chiefly dependent upon indirect means of information. I am told, and readily believe, that the mass of the people once constituted the Peon class. These appear to have more Indian than Spanish blood in their veins. They are Roman Catholics, retaining yet some of their Indian superstitions. In secret the fires of Montezuma are kept burning as brightly and as continuously as one century and a half ago. I learn from many, and from those least friendly to the Church of Rome, that Archbishop Laney has, in the course of his long Episcopate, wrought many wholesome and decided improvements. He found a Mexican Priesthood regardless of manners and thoroughly debauched. They were the chief men in all dissolute and immoral concourses of the people—more at home with the goats than the sheep of the flock. These have been gradually removed, and a better class of men appointed in their stead. He found many old rites, customs, processions and games, which, however innocent in the beginning, had grown into serious abuses. Some were entirely removed, and the evil of others abated. These, indeed, are among the externals of religion, and my information does not fit me to speak closer to the subject. This administration of affairs has enabled the Roman Church in New Mexico to bear with greater ease the sharp criticism to which it is subjected by the introduction of a new element into the very last remains of an old civilization. Wishing to judge as I would be judged, and to mete out to others the measure I would myself desire to receive at their hands, I dare not say that this has been his only, or even his chief end.

It is not my opinion alone, that the great bulk of these poor people will pass away before the increase of American population and the growth of American civilization. I am persuaded that, if you want Institutions for them, you must lay your foundations on other soil. For, if the mineral wealth of New Mexico approaches its estimated value and extent, it will be sure to invite a large population. The proportion of arable land to the whole extent of the Territory is quite small. Every foot of it will be eagerly sought after, as furnishing the surest basis of wealth. Then will be apt to come a conflict in which only the higher class of Mexicans will be able to stand their ground. The land will change owners, and the deep ploughshare of the American will be driven ruthlessly over the very foundations of ancient homes.

LETTER FROM THE REV. DR. HOYT.

YANKTON, DAKOTA TER.

REV. AND DEAR SIR : I returned a few days ago from a Mission trip to the parishes and Mission stations south and north-east of Yankton. Perhaps I can give you a clear and concise account of it, by transcribing a leaf from my journal.

Thursday, April 15.—Wind N. N. West—blowing a perfect hurricane—cold and piercing—must start or else fail in all my appointments. Punch and Cap, my pony team, of which our good Bishop in former reports has made such honorable mention, harnessed before a buckboard (a gift to the Mission from a truly Christian lady) are brought round to the door. As I look at them I cannot but exclaim, “Poor fellows ! Your work is too much for you. You have to drag three Missionaries on their long Mission trips, and the labor is telling—you do not look as in days that are past. And now, whilst you ought to rest for a month, you have before you a journey of 220 miles, and the roads in places are very rough and heavy ; in others very miry, owing to overflows. Would that some good Christian friend who, like myself, is opposed to cruelty to animals, would send the Mission \$100 to purchase an American horse to relieve you of a portion of your work.”

Well wrapt in overcoats, shawls and buffalo, I set out on my trip. My first appointment is at Turner, Turner Co., thirty-six miles distant from Yankton. Arrived there about 4 p. m. They were surprised to see me, because of the wind and the cold. Strange idea ! Men can travel at such times to attend to their worldly affairs, but the Minister of CHRIST is supposed to be too effeminate or too indifferent to do as much to preach the everlasting Gospel. Owing to the overflow of the river, the settlers on the north side could not get over ; the congregation was small—about fifteen persons present—a very pleasing Service.

Friday, April 16.—Left Turner for Lodi, distance twenty miles. Wind still strong and thermometer down, down. Arrived about 1 p. m. During the afternoon made some calls, in the evening held Service. Congregation about fifty. One or two Church families live some four miles from this place.

Saturday, April 17.—Left for Vermillion, distance eighteen miles. Wind abated, atmosphere warm and genial. Arrived at Vermillion about noon, spent the afternoon in making calls.

Sunday, April 18.—A bright lovely day. Will there be anything of a congregation ? Last fall, when I visited this place, after a long interregnum, I found the Church people very much demoralized ; all who were not, from principle, of the Church having left and attached themselves to other religious bodies. I could not but ask of myself the question, “Can the church be resuscitated ?” I held Divine Service. In the

morning there were nine present, in the evening seven. Relying on the Divine promise and invoking Divine aid, we determined to make the effort. The Rev. Mr. Magoffin took the oversight of the parish ; owing to the great depths of snow and the inclemency of the weather, he has not been able to hold regular Services.

On this 18th day of April I am again in Vermillion to hold Divine Service. In the morning I have a congregation of thirty-two, in the evening of nineteen. I find the people more hopeful. They say, "Could Mr. Magoffin reside among us, our church would again flourish." Is there no young man, who, for the love of JESUS, will come out, and take charge of this parish and of the Mission station at Elk Point ? It will require self-denial and perseverance, but be he faithful, he will in the end reap a rich reward.

I had intended to have gone down Sunday afternoon to Elk Point, but received a letter stating that I could not cross from that place to Richland, because of the overflow of the Big Sioux. I regretted this exceedingly, because no Service had been held there for some months. I shall try and go down this month.

Monday, April 19.—Left Vermillion for Eden, on the Big Sioux, forty-five miles distant. A delightful day. When near Richland, fifteen miles from Vermillion, the warm rays of the sun compelled me to take off my overcoat. I then discovered that my cloak was missing. I had to return to within four miles of Vermillion, before I found it—this gave me about twelve miles additional travel. When I arrived at Brûlé Creek, I had to run about some three or four miles before I found a place where I could cross. I still determined to make the effort to reach Eden. I arrived at the Sioux Valley House at about half past three—I was now twenty-two miles from Eden. I inquired about the roads ; was told that they were very bad, and that I could not reach there in time. My ponies were tired, and, must I confess it ? so was I. I requested the landlord to take my ponies, give them a good rubbing down, a good bed and ample provisions, that they might be prepared for a hard drive on the morrow. I wrote a friend my reason for not meeting my appointment.

Tuesday, April 20.—Left for Canton, thirty-seven miles distant. The day lovely—roads very rough. Arrived at Canton 2 p. m. During the afternoon called on all Church families in the place. In the evening met the Rev. Mr. Fowler, who lives five miles out of town. Held Service in the Congregational church, Rev. Mr. Fowler reading the Service. Administered the LORD's Supper, Mr. Fowler assisting—eleven participating ; a delightful Service—responses hearty and singing congregational and good. With God's blessing, a good vigorous parish may here be established.

Wednesday Morning. Left for Brother Fowler's residence. He lives on a farm "beautiful for situation." He was among the very few

who last year escaped the grasshopper raid. He has rented his farm, and will soon go to Sioux Falls, and devote all his time to the work of the Ministry. After dinner, accompanied by Mr. Fowler, started for the Falls. They have here a perfect gem of a church, the main body erected during the ministration of the Rev. Mr. Ross. Since Mr. Fowler has been in charge, a chancel has been added, and other improvements made. Mr. Fowler is gathering here a vigorous congregation. Held Service in the evening, assisted by the Rev. Mr. Fowler. Administered the LORD's Supper, three participating, two communicants being out of town.

Thursday, April 22.—Bade my good brother farewell, and started for Swan Lake, distant, the road I had to travel, about forty-five miles. Arrived about 4 P. M.—roads rough and hard—rested till evening. Held Service at 7.30 P. M. House well filled with attentive listeners. I regret that we have been unable to give to Swan Lake, Turner and Lodi, regular Sunday Services. As the next best thing, and all that can be done, I have promised to visit them monthly on a week-day. The pleasure they expressed more than compensates for the additional labor.

Friday, 23.—Left for Yankton, thirty miles distant, arrived about 1 P. M., rested till evening, then had the pleasure of meeting my own people on our usual Friday evening Service.

During my Mission trip the communication of the "Rev. Mr. Lemon"—who, it appears, in the earlier part of his Ministry had been pretty well squeezed, and in his old age "had been left out in the cold"—again and again was brought to remembrance. Like him I am an old man; unlike him I do not think that we need no additional laborers in the vineyard of our LORD. We need laborers in the great West. Here, an old man will be treated with respect, will be listened to, and, if he is willing to live as a large majority of his hearers live, with the aid of the Missionary Society and blessing of God, will not be left to suffer for the want of the necessities of life. Just at this point THE SPIRIT OF MISSIONS reached me. I read with deep interest your remarks, bearing on this subject. Oh, that we all could realize the truth, and reap the blessed consolation—CHRIST died, Apostles were beaten for sinful men—Are we in any way counted worthy to be admitted into such a fellowship?

THE REVISED HYMNAL.

To the Clergy and Laity of the Protestant Episcopal Church in the United States:

"The Trustees of the Fund for the relief of Widows and Orphans of deceased Clergymen, and of aged, infirm and disabled Clergymen," to whom were committed, by the last General Convention, the revision, publication and copyright of the "Revised Hymnal," beg leave to advise

that the principal Church Book Publishers are now offering the new Hymnal in editions and at prices calculated to meet the tastes and convenience of every parish.

The Trustees would call the attention of the Clergy and Laity to the Resolution of the Convention of 1874, as printed on page 3 of the Revised Hymnal, whereby the use of Psalms and Hymns in the public worship of the Church, is confined to those bound up with the Book of Common Prayer, and to the two Hymnals adopted by the Conventions of 1871 and 1874. No other collection of Hymns can thus be properly used in public worship, since the Resolution contains the restrictive phrase, "except the Hymnal as thus revised."

It may not be generally known to what an admirable purpose the royalty received from the copyright of these Hymnals has been and is being devoted. The title of our organization sufficiently indicates its end and aim.

Were we to recount a tithe of the heart-piercing appeals that are addressed to us by the Bishops of the several Dioceses for aid to their Clergy or their families, and the oft-repeated story of the deep feelings of gratitude and unspeakable thankfulness and happiness that comes back to us when these appeals are answered, the whole Church would second our efforts, and feel every Hymnal purchased to be an added comfort to some excellent divine worn out in his MASTER'S service, or to his widow and orphans who survive him.

The Trustees earnestly solicit the co-operation of every parish in which the Hymnal is not used, in the hope that early measures will be taken for its universal introduction.

LLOYD W. WELLS,

Sec'y of the Board of Trustees.

New York, May 1, 1875.

THE foregoing article is so plain and direct as hardly to need a word of explanation. We were not among those who felt that a new Hymnal was a very urgent need; but now that one has been provided and set forth by our highest legislative authority, there would seem to be at least two good reasons why it should be adopted by every parish in the land, holding that the Psalms and Hymns formerly bound up in the Prayer Book are not sufficient for the Service of praise. The first of these reasons is, that the authority which gives us the Revised Hymnal, has forbidden the use in public worship of any other hymns than those contained in it, in the Hymnal of 1871, and in the Prayer Book collection. For a congregation to go on now using other hymns than these is just as palpable a violation of law, as it would be for them to introduce, or allow

to be introduced, extemporaneous prayers, or prescript forms selected from any other collection than the Prayer Book.

The other reason is, the nobleness and tenderness of the charities to which the royalty paid by the publishers is devoted. The funds thus obtained have already helped almost literally to feed the hungry and clothe the naked ones whom the Church may not allow to be neglected in their misfortune and poverty ; and this help, to the extent of means at command, will be continued, and the sphere will be enlarged as the means are increased. Every Hymnal purchased by an individual or congregation ensures some measure of relief where it is deeply needed. No fund can be more wisely used than this has been and is certain to be as the years go on. It seems to us that it would be well for every Rector and every Missionary to call the attention of their congregations to this subject, and earnestly to invite special and liberal contributions in aid of this holy work.

WORK IN MAINE.

THE letter from Bishop Neely with which our present number opens, will, we are sure, receive due consideration, and will, we hope, bring to him, without delay, the aid for which he pleads. "The instincts of the General Secretary," we must inform him, are about what they have been, and are likely to continue what they are, for the reason that they spring out of and are sustained by what he believes to be true and essential principles of successful and enduring evangelization. But wrong principles and wrong practices growing out of them cannot be set right all at once; and so that our Mission work may be sustained and advanced somewhat, as under methods more or less defective it may be, the instincts of the General Secretary frequently yield to the wishes and the pressing needs of the master builders in the field.

We most heartily indorse the appeal of Bishop Neely, and we most earnestly hope that our readers will consider our indorsement as good as he seems to regard it. Such wise, earnest and valiant leaders as the Bishop of Maine must not be burdened and tormented to the verge of distraction with anxiety and worriment about such amounts of money as are needed in the prosecution of their work. If, in the ripe vigor of noble Christian manhood, they must bend, let it be under a vivid and overpowering consciousness of their position and responsibility in the militant host. If they must wear themselves out and come earlier than other men

to the repose of the grave, let it be in the line of true Apostolic service, in preaching the blessed Gospel of peace and salvation, in carrying light to those in darkness, comfort to those in sorrow, liberty to those in bondage, and life to those in death. It may not be humiliating for a Bishop in the Church of God to halt in his grand career, to ask for money, that the work of the Lord may be done. It is a shameful humiliation to the Church that any Bishop should ever be allowed to feel the necessity of such halting and asking.

WORK IN MISSIONARY JURISDICTIONS.

It is not often that we are able, as in the present number, to give letters from three of our Missionary Bishops.

We have four in type, all from those who have gone to their fields since last October, but we have space for only three. Bishop Garrett will be heard from in August. Let us be understood as saying in the interest of these noble men what we have said above in the interest of Bishop Neely. We most cordially indorse their appeals, expressed or implied. Their letters will be read with interest and profit, and the reading will be as the sowing of good seed which will yield fruit in its season. "Let patience have her perfect work."

PROMPT AND WISE.

WE ask attention to the first Pastoral letter of the Bishop of Western Michigan, addressed to the Clergy and Parishes of his Diocese, and elsewhere in this number reproduced. It is not a long or labored document, but it reveals very clearly the purpose of the writer to be and to do, in the high Office to which he has been elevated, what he has been and done for many years as a loyal and loving Presbyter of the Church, in relation to our general Mission work and Mission publications.

No sooner did he feel the pressure and responsibility of the great Office—on the very day of his Consecration—than he convened the members of the Board of Missions residing in his Jurisdiction, and organized them for work. This was certainly prompt, and who will presume to say that it was not wise? He knew that for many years yet his best energies and the best energies of his Clergy and people must be taxed in the interest of work at home. Western Michigan is now, and for many years must be, a Mission field, as truly as Colorado or Oregon. But he

remembered, what many are strangely prone to forget, that the Church is one though widely scattered, and that sympathy and effort in the interest of any particular portion thereof, near or remote, do not weaken but, on the contrary, increase the capabilities of those from whom they proceed for work immediately about them. Bishop Gillespie wishes to secure an annual contribution from *every* parish to each department of our general Mission work. He seems to think that whatever the whole Church undertakes, the whole Church should aid in carrying on; that even the weakest parish or Mission station should not plead exemption from this fellowship of effort. And we are of the opinion that every parish and every Mission station in Western Michigan will do as he wishes them to do, or that, failing in this, they will receive timely and godly admonition.

Bishop Gillespie also urges the circulation of the publications of the Board, on the double ground, we presume, that they should be sustained, and that without Missionary information very little will be systematically done in aid of Mission work. We heartily thank him for his Pastoral Letter, and we devoutly wish that every Bishop in the Church would copy his example. When Bishops take the lead, the other Clergy and the people will gladly follow, if not at first certainly later on, when they have been thoroughly instructed and lovingly invited to do their part.

The system of *Local Secretaries* which has for several years been in use in Michigan is admirable, and is, we are glad to learn, to be continued in the new Diocese. The cause of Domestic Missions is committed to the hands of the Rev. S. Earp, Rector of the strongest parish in the Jurisdiction, St. Mark's, Grand Rapids. We could not have a better or more efficient helper. Our whole Church, we venture to predict, will in due time hear favorably from the new and vigorous Diocese of Western Michigan.

ACKNOWLEDGMENTS.

 **N. B.—In remitting to the Treasurer always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.**

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 1, to May 31, 1875, inclusive.

ALABAMA.	CALIFORNIA.
Huntsville—Nativity, M. C.	43 00 43 00
San Francisco—Grace.....	17 00 17 00
Jr., quarterly payment of stipend	12 50
Utica—Calvary.....	13 00 13 00
Albany—St. Paul's, of which for Rev. W. W. Patrick, \$25 160 18	172 68
Mahanoy City—Faith, M. C.	10 59
Towanda—Christ Ch.....	10 00 20 59

CHINA.

Wuchang—Rev. W. I. B., for Harris children 10 00 10 00

CONNECTICUT.

Fair Haven—St. James' 20 00

Greenwich—Christ Ch. 10 00

New Britain—St. Mark's S. S. 68 61

New Haven—St. Paul's, M. C. 8 04

New London—St. James', of which from member, for books for Bp. Garrett's candidates, \$50; a member, quarterly payment of stipend, \$150.... 200 00

Norwalk—M. C. 37 29

Poquonock—St. James' 5 00

Stamford—Woman's Miss'y Ass'n of St. John's, quarterly payment of stipend.... 75 00

Stratford—Ladies' Miss'y Society, for Rev. A. Toomer Porter's School, at Charlestown 22 00

Weston—Emmanuel, M. C. 14 00

Wolcottville—Trinity 25 00 488 15

DELAWARE.

Claymont—Ascension, M. C., \$7.50 9 50

Wilmington—St. John's, M. C.... 18 30 27 80

EASTON.

Talbot Co.—St. Michael's Parish, of which from M. C., \$2..... 15 00 15 00

FLORIDA.

Key West—St. Paul's, M. C. 17 50 17 50

FOND DU LAC.

Waupun—Of which from Mrs. R. W. Welles, for Bp. Garrett, \$5; Mr. R. W. Welles, for Bp. Garrett, \$10.... 15 00 15 00

GEORGIA.

Darien—St. Andrew's 5 25

Marietta—St. James', for Oregon. 11 00 16 25

ILLINOIS.

Lockport—St. John's, for Bp. Garrett 5 00

Waukegan—Christ Ch. 17 50 22 50

IOWA.

Mt. Pleasant—St. Michael's..... 6 80

Sioux City—St. Thomas' 4 00

Waverly—St. Andrew's S. S., for Rev. Rush S. Eastman. 9 34 20 14

JAPAN.

Osaka—Mission Chapel, a member, for Normand Harris..... 5 80

Yedo—Anonymous, Easter off'g. 34 89 40 69

KENTUCKY.

Jefferson Co.—St. James' 5 60

Paris—St. Peter's 10 05 15 65

LONG ISLAND.

Brooklyn—Ch. Good Shepherd, S. S. Easter offering..... 14 65

St. Paul's, M. C 5 20

Rockaway—Trinity 22 43 42 28

MARYLAND.

Annapolis—St. Anne's Ch. 3 55

Baltimore—Grace 315 27

Free Ch. of St. Barnabas, S. S. 13 96

Calvert Co.—St. Paul's Parish. 2 64

Georgetown—St. Albans, M. C. 4 00

Hagerstown—St. John's, for Bp. Garrett 10 00

Prince Geo. Co.—St. John's Parish, M. C. 1 02

Washington, D. C.—Rock Creek Parish, St. Paul's, 11 48

Westminster—J. F. R., for Bp. Spaulding 5 00 366 92

MASSACHUSETTS.

Boston—Chapel of Good Shepherd, M. C. 16 20

Emmanuel, M. C. 7 25

Dedham—St. Paul's, M. C. 2 50

Dorchester—St. Mary's 2 00

New Bedford—Grace 119 25

Roxbury—St. James' 74 29 221 49

MINNESOTA.

Brainerd—St. Paul's, M. C. 1 50 1 50

MISSOURI.

St. Louis—Christ Ch., M. C. 3 80

Sale of Pioneer Church, 2d edition 14 00 17 80

NEBRASKA.

Plattsmouth—W. D. C. 7 50 7 50

NEW HAMPSHIRE.

Charlestown—St. Luke's 6 40

Claremont—Trinity 20 00

Hanover—St. Thomas' 11 65 38 05

NEW JERSEY.

Camden—St. Paul's 25 00

Fairview—Trinity 3 75

New Brunswick—St. John Evangelist, M. C. 4 00

Rahway—Holy Comforter, M. C. 5 00

Riverton—Christ Ch. 5 00 42 75

NEVADA.

Virginia City—St. Paul's, of which from S. S., \$65.30..... 145 80 145 80

NEW YORK.

Croton Falls—F., for Bp. Spaulding's work in Colorado.. 5 00

Fishkill—Trinity, for sufferers at Osceola, Pa. 10 50

Newburgh—St. George's S. S., for Bp. Garrett's work.... 61 00

New York—Calvary Ch. 590 00

St. Clement's, of which from M. B. T., quarterly payment of stipend, \$100; from Y. H. E., for Bp. Adams, \$20; Bp. Clarkson, \$20; Bp. Garrett, \$20; Bp. Hare, \$20; Bp. Morris, \$20; Bp. Tuttle, \$20; Bp. Spaulding, \$20; Bp. Vail, \$20; Bp. Whipple, \$20; Bp. Whitaker, \$20..... 300 00

St. Mark's in the Bowery 754 67

St. Michael's, M. C. 10 40

St. Stephen's S. S., for Ch. at Palestine, Texas.... 10 00

St. Thomas', of which from Bible class of S. S., for Ch. at Palestine, \$5. M. C., \$5..... 10 00

Zion 402 28

(Anmonier), for some Missionary in the far West. 5 00

E 600 00

X., for Midnight Missions. 5 00

Rossville—The Misses W 15 00

Saugerties—Trinity, a member, for Library for Bp. Garrett..... 10 00

Tarrytown—Christ Ch. 22 33

Yonkers—St. Paul's Ch. Missions, for Rev. Thos. Marsden 13 00 2824 18

ACKNOWLEDGMENTS.

NORTHERN NEW JERSEY.				SOUTHERN OHIO.		
<i>Morristown</i> —St. Peter's, of which from M. C., \$48.38 ; for Bp. Tuttle Scholarship, from S. S., \$80 ; for Ch. at Eau Claire, Wis., \$10 ; from a few little girls, for Bp. Whipple's work, \$302.	440 38			<i>Berkshire</i> —Grace.....	7 00	
<i>Newark</i> —Trinity, a member.....	50 00	490 38		<i>Cincinnati</i> —(Clifton), Calvary.....	5 80	
				<i>Piqua</i> —St. James'.....	18 00	
				<i>Zanesville</i> —St. James', of which from M. C., \$15.41.....	60 41	36 21
NORTHERN TEXAS.				TENNESSEE.		
<i>Dallas</i> —St. Matthew's Cathedral.	5 90	5 90		<i>Brownsville</i> —Zion, of which for Rev. J. L. Gillogly, \$5.....	12 00	
OHIO.				<i>Memphis</i> —W. B. M., M. C.....	1 57	13 57
<i>East Plymouth</i> —St. Matthew's, M. C.....	3 78			VIRGINIA.		
<i>Jefferson</i> —Trinity Ch., M. C.....	5 50			<i>Fauquier Co.</i> —Emmanuel Parish, M. C.....	6 72	
<i>Sandusky</i> —Grace S. S., for Rev. E. W. Gilliam.....	15 00			<i>Norwood</i> —Nelson Parish, M. C....	2 00	8 72
<i>Steubenville</i> —St. Paul's.....	28 80	53 08		WASHINGTON TERRITORY.		
PENNSYLVANIA.				<i>Tacoma</i> —St. Peter's Chapel.....	2 50	2 50
<i>Doylestown</i> —Mr. and Mrs. B. for Harris children, \$2.50 ; B., for Bp. Garrett, \$2.50	5 00			WESTERN MICHIGAN.		
<i>Kingseessing</i> —St. James', of which from D. H. F., \$10.....	21 50			<i>Holland</i> —Grace S. S.....	4 07	4 07
<i>Media</i> —Christ Ch.....	16 96			WESTERN NEW YORK.		
<i>North Liberties</i> —St. John's, for Bp. Morris.....	25 00			<i>Buffalo</i> —Trinity.....	100 00	
<i>Philadelphia</i> —Christ Ch., M. C... Incarnation.....	2 50	52 00		G. H. R., of which for Harris children, \$10; for Parish at Cleburne, Texas, \$50.....	60 00	
				<i>General</i> —Trinity, a member.....	25 00	
St. Luke's, of which for Rev. Dr. Oliver, \$125 ; Bp. Morris' work, \$50 ; Bp. Spaulding, \$60 ; Bp. Vail, \$20.....	786 00			<i>Hunt's Hollow</i> —St. Mark's, a member.....	2 00	
Rev. Jas. Saul, D. D., for work in Kansas under Bp. Vail.....	100 00			<i>Niagara Falls</i> —A friend, for books for Bp. Garrett's candidates.....	10 00	
Rev. R. F. W., for Bp. Garrett.....	25 00			<i>Rochester</i> —Christ Ch., M. C.....	1 50	198 50
<i>Sewickly</i> —St. Stephen's.....	3 91	1038 21		WISCONSIN.		
RHODE ISLAND.				<i>Milwaukee</i> —St. Paul's S. S., M. C	5 62	5 62
<i>Manton</i> —St. Peter's.....	5 00			MISCELLANEOUS.		
<i>Providence</i> —St. Peter's.....	5 00	10 00		A friend, for Harris children.....	5 00	
SOUTH CAROLINA.				A friend, for Kansas sufferers.....	50	
<i>Charleston</i> —St. Andrews.....	4 30			A. G. W., for Harris children.....	5 00	
St. Paul's, of which from Miss Waring's S.S. class, for Bp. Garrett, \$8 ; offertory, for Bp. Garrett, \$5	20 00			Investments and Interest.....	7035 00	
<i>Edgefield</i> —A Clergyman's daughter, for Harris children.	6 00	29 30		From Miss Davis' S. S. class.....	1 00	
				The little Man on the table, for Bp. Morris.....	3 09	7049 50
Received for General Purposes.....				YOUNG CHRISTIAN SOLDIER.		
" " Special Purposes.....				Receipts for the month.....	736 83	736 33
Receipts for the month.....				MITE CHEST.		
Amount previously acknowledged.....				Receipts for the month, not credited to parishes.....	95 03	95 03
Total receipts since Oct. 1, 1874.....						

RECAPITULATION OF RECEIPTS FOR SPECIAL PURPOSES.

Bp. Adams.....	20 00		Rev. Thos. Marsden.....	18 00
Bp. Clarkson.....	20 00		Rev. Dr. Oliver.....	125 00
Bp. Garrett.....	219 50		Rev. W. W. Patrick.....	25 00
Bp. Hare.....	20 00		Rev. A. Toomer Porter.....	22 00
Bp. Morris.....	109 09		For Harris children	43 30
Bp. Spaulding.....	80 60		For Kansas sufferers.....	50
Bp. Tuttle.....	100 00		For Ch. at Cleburne, Texas.....	50 00
Bp. Vail.....	140 00		For Ch. at Palestine, Texas.....	15 00
Bp. Whipple.....	322 00		For Ch. at Eau Claire, Wis.....	10 00
Bp. Whitaker.....	20 00		For Sufferers at Osceola, Pa.....	10 50
Rev. Rush Eastman.....	9 34		For Midnight Missions.....	5 00
Rev. E. W. Gilliam.....	15 00		For some Missionary in the far West.....	5 00
Rev. J. L. Gillogly.....	5 00			1404 23

INDIAN COMMISSION.

LETTER FROM BISHOP HARE.

THE BLACK HILLS AND THE SIOUX.

[THE following Letter from Bishop Hare was written for publication in a Daily Journal. We reproduce it here, and invite the attention of our readers to it, as a very interesting statement of certain facts which, to use the Bishop's words, "may not be generally known."

The Letter, however, is much more than a mere statement of facts, interesting and important though these may be. It is the manly protest of a Christian Bishop in view of an apprehended act of injustice against the Dakotas—a people whom the Church has committed to his spiritual care and oversight. Most earnestly do we pray that the closing words of this Letter may not prove, in the issue, to have been prophetic.]

PHILADELPHIA, June 8, 1875.

THE presence of a large delegation of Sioux Chiefs and Head men at the East will, perhaps, gain for a few words of appeal a hearing which under other circumstances I might not hope to get. I should not presume to seek it but that residence among the Sioux, and frequent trips through the Indian country as a Missionary Bishop of the Episcopal Church, and two journeys into the vicinity of that part of the country known as the "Black Hills," have made me familiar with some facts that may not be generally known.

These Sioux Chiefs represent a people numbering about 35,000, who in the past have been among the fiercest of the meat-eating Tribes of the North-west. The Chiefs are all of them famous themselves for prowess in past years upon the war-path. They accepted some years ago, however, treaty relations with our Government, and may be said, all things considered, to have observed in a commendable degree the obligations then assumed. They stand, therefore, midway between the Northern Sioux, some 10,000 in number, who yet maintain an attitude of utter independence, and those Sioux on the Missouri River who have begun to erect houses, till the ground, and wear the white man's dress, and who have been gathered into schools and churches and have learned to read and write.

No one who has mingled among the Sioux Indians can doubt that, however far short of his wishes their present condition may be, it is

strikingly in advance of what it was a few years ago. Civilization has been effecting slow but real victories ; Missions have been advancing ; children are being gathered into schools ; and Christian women, engaged in the Mission work, are to-day living undisturbed in districts where, but five years ago, few white men, except squaw-men, would have dared to show their faces.

But, unfortunately for the trust and quiet which such efforts engender and in which they flourish, the Sioux, like Naboth in Sacred History and the poor man in Nathan's Parable, own something very dear to them which a more powerful neighbor covets. It is the country known as the *Black Hills* of Dakota. The Indian's attachment to it is a passion. And well it may be ; for this district is the kernel of their nut, the yolk of their egg. While the rest of their Reservation is "a dry and thirsty land where no water is," this hill country is reported as abounding in "fountains and wells that spring out of valleys and hills." While many of the streams outside of these Hills I know to be in summer nauseously tepid, turbid and alkaline, the streams in the Hills are said to be, even in the hottest weather, deliciously cool and always sweet and crystal clear. While most of the rest of their land is sun-baked and blasted by scorching siroccos, these Hills are reported as attracting frequent showers. While much of the rest of their land is utterly denuded of all soil, and the famous "*Mauvaises terres*" or Bad Lands of Dakota occupy large stretches of it, the soil of the valleys in these Hills is reported to be rich and deep, and carpeted with grass and flowers. And while much of the rest of their Reserve is utterly treeless and the traveller seeks in vain, as I know by experience, for wood enough to heat water to make a cup of coffee with, these Hills are well covered with elm and oak and pine. In the opinion of four gentlemen, all of them familiar with the country, with whom I conversed a few days ago, the timber (the only fuel for the Indian in a climate where the winters are long and the mercury ranges from 10 to 40 degrees below zero for weeks together) will, at the present rate of consumption, have all disappeared in less than ten or fifteen years. Manifestly no one needs this tract of land so much as its present possessor, its rightful owner.

But what rights has an Indian ? Three years ago an expedition was projected and partially organized in Dakota for the purpose of seizing upon this Territory. Happily, the Executive, in this instance, acted with great decision ; a proclamation was issued warning evil-disposed

persons of the determination of the Government to prevent the outrage, and troops were set in motion to deal effectively with the marauders. Thus checked, rapacity slumbered, until a year ago, when a military expedition having penetrated the Black Hills and inflamed our cupidity with stories of its wealth, bands of reckless adventurers began to invade the Sioux country (thus far, thank God, only to be captured by the military) ; many others hover on its borders ; our cities from the Missouri to the Atlantic are placarded with "Gold! Gold! Gold! Ho! for the Black Hills." And the excitement and the pressure are so great that even the President of the United States, to whom I would pay a grateful tribute as the tried friend of the Indian, thinks it wise to succumb and to try to direct the storm which he cannot resist, and is obliged, with other friends of the Indians, in the effort to see that the evil is done as gently as possible, to play what may seem to some the *role of particeps criminis*.

The only plea which the proposed effort to obtain this country from the unwilling Indians can make with any force is this : that civilization having driven the game from the plains, the Indians have become dependent for their food on the bounty of the white man's government, and that, being "beggars," they must not be "choosers." Whether this apology will avail, in view of all that the white man has already taken away from the Indians, let the kind and just determine.

The other plea under which the proposed effort seeks cover, viz., that barbarism has no right to hold back vast areas of land from the tillage of the needy settler, is, in this case, entirely without point. The chief sinners in this line are not Indians, but white speculators who have bought up land, and hold it by the 10,000 acres, to the exclusion of the needy. And, in the next place, it is an entire mistake to suppose that the area occupied by these Sioux Indians is vast. Their Reservation, adding in the neutral lands which bound it on the south and west, is only about 400 miles square. Their Reservation proper is not 250 miles square ; of this, as I have shown, a large portion is an utterly inhospitable waste. In God's name, I ask, may not the Sioux, who number some 35,000 souls, enjoy the occupation of the pitiful remainder ? That they will willingly surrender it, driven to the wall as they already are, is, I fear, a *fond* hope. But if they will, manifestly we should be prepared to pay them so liberally and judiciously that the loss of this part of their land shall redound to their good. As, however, these Indians are a brave and warlike people ; as

they love their homes passionately ; and as all the past has revealed to them that the white man has no pity—we should not be surprised, if, insisting now on buying with money what the Indian does not wish to sell, we drive him to frenzy, our covetous enterprise end in massacre, and we pay for the Indians' land less in money than in blood.

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

DEATH OF AN INDIAN PUPIL.

THE Training School for Indian Boys at Yankton Agency has suffered loss in the death of one of its members. The touching account of this sad event, which is given below, was sent by the Head Master of the School to Bishop Hare, by whom we are kindly permitted to make use of it here. While sorrowing with those who mourn over this bereavement, we cannot but feel thankful at the same time to be able to put on record such testimony as this letter furnishes of the good work which, under God, St. Paul's School is accomplishing.

ST. PAUL'S SCHOOL, YANKTON AGENCY, April 14, 1875.

MY DEAR BISHOP : Yesterday, just as the School was preparing to go forth from studies, our best boy was called away by the Great Master, to be with Whom is indeed "far better."

Richard Boyd, one of the most obedient, meek and patient of all Christian boys I have ever known, through much suffering, borne without one complaining word, "fell asleep" at half past three in the afternoon.

On the morning of that day, about 11 o'clock, a very evident change towards dissolution had taken place. Mr. C., who was painting upstairs, came to the School-room to tell me that Richard was dying. I quietly intimated to the boys that it might be so, and requested them to kneel in silent prayer for him, commanding him to the loving SAVIOUR. They all did so, and continued kneeling until I went up to the sick room, where I found Richard in the arms of his motherly nurses, Mrs. Duigan and Mrs. Draper, with several of the boys standing around the couch, evidently gladdened by some change for the better. Richard had had a choking spell, and he was now somewhat recovered. He was still able to sit up, supported by his kind nurses. But his breathing was very hard, and Mr. K., who had examined, said that his pulse indicated the near approach of death. He lingered so until about 3, when again he began to sink. The boys in the School-room knelt with Mr. Hall and myself, and we offered up the Commendatory Prayer. Ere we had risen from our knees, the

sobbing and suppressed crying of Richard's mother announced his departure.

He is the first to graduate from St. Paul's School ; the first to be enrolled amongst the Redeemed in Paradise. How solemn the thought that the impressions made on that once plastic mind are now fixed for ever. How full of import the petition that we who are Ministers and Teachers be endued with grace and power from on high to enable us, "both by preaching and living, to set forth and show the Word of Life accordingly," as its infinite importance demands.

The body was carefully and tenderly prepared for the burial, by Miss Ives and the ladies already named, and was laid in the Bishop's Library. There, during that night, six of the twelve boys who had tenderly watched with him through the long, weary nights of his sickness, kept watch, and on the afternoon of the following day acted as pall-bearers. Throughout the period of the severe sickness, they avoided making a noise and were otherwise very self-denying indeed, on poor Richard's account.

The funeral services were solemn and impressive. The Rev. Luke C Walker [the Indian Deacon] read the Service, and I made a brief address. The boys of St. Paul's School, the girls of Emmanuel Hall, and a large company, marched in procession to the grave, and paid the last tribute to the "mortal remains" of St. Paul's "first-fruits" of the heavenly Harvest.

THE MENDOTA MISSION.

LETTER FROM THE REV. DR. KNICKERBACKER.

MINNEAPOLIS, MINN., *March 31, 1875.*

REV. AND DEAR BROTHER : I think you will be glad to hear from your Mendota Mission, and that all has gone on well with them during the past hard winter. Your Catechist, George St. Clair, is a faithful teacher and by his life of earnest efforts seeks to do his people good. He has about one hundred Indians under his care, living between West St. Paul and Shakopee, most of them, however, residing at Mendota, eight miles from Minneapolis.

Their number has been considerably increased the past winter by the arrival of a large number of their friends and relatives from the Indian Settlement of Flandreau, in Dakota Territory, where the grasshoppers had destroyed their crops. They received them cordially, and divided with them such provisions as they had. It being a very hard cold winter, they would have suffered severely, but for the kindness of several friends in supplying me with clothing, and the means of purchasing flour and meal for them. My own people have aided me greatly in this matter. From a dozen to twenty-five of these people are at church every Sunday, and on great festivals seventy-five to one hundred. On Christmas Day

we had a hundred at church, and my people prepared for them a bountiful feast in our School Room, which they enjoyed greatly.

On Easter morning, I held a special Service for them, and baptized two adults and one child. One of the adults was the father of our Catechist, and the babe was George's. I inclose a letter George wrote me about his father's baptism. My people had provided a feast for them in the Reading Room, and I distributed the contents of a valuable box, sent by Miss Ella Townsend and Miss Elise Bazley, of Philadelphia, and two barrels of clothing, sent by the good people of Rev. Mr. Atwill's congregation, Burlington, Vermont.

At our Christmas festival, I distributed two barrels of clothing, sent by the ladies of St. James' congregation, Danbury, Conn., and a large box of second-hand clothing, sent by the members of Rev. Dr. Roach's congregation, Muscatine, Iowa.

The Bishop is to be with us on the 14th of April, when George will have quite a class ready for Confirmation. I wish you could have heard the Indians sing their Christmas and Easter Carols.

From a later letter we make the following extract :

April 13, 1875.

George will present seven of his Indians for Confirmation to-morrow evening—among them his father who was baptized at Easter, and his mother and sister who have hitherto been Romanists.

We give a portion of the letter referred to in the preceding communication from Dr. Knickerbacker.

March 28, 1875.

DEAR DOCTOR : I will tell you about my father. My father is ready to be baptized this morning. He is very glad to be baptized on Easter Day. I told him what Baptism is, and what is Confirmation, and also what the Communion is. He is now old enough to understand what the Christian Religion is. After this I think my father will be a strong Christian in your Indian flock.

I am not going to praise my father, but I want to tell you one thing about him. For the last twenty-eight years and over, my father has kept a promise that he made when Mr. Murphy was Indian Agent, who died at Shakopee a short time ago. My father signed and promised the Holy Bible not to drink whiskey for his lifetime. Since then, more than twenty-eight years, he never drink a drop of any kind of liquor. This is all about him in whiskey.

In 1862, at the time of the Indian Massacre, my father and mother and all of us stayed at Faribault. After this Massacre, my father wanted to be baptized, and I told a Minister about it, but he forgot it. After-

wards my father was sick, and a Roman Minister came to him and told him to be baptized. My father said "Yes"; but that Minister never came to see him again.

To-day my father said: "In 1873, when we wanted to have an Indian Catechist, our good friend, Dr. Knickerbacker, help us and fulfil our request: therefore I am very glad that my friend is going to baptize me on Easter Day, with my grandchild"—he means my little baby.

Dear Doctor, I am very glad to tell you that my father is going to be baptized. My mother and my sister also are going to join our Church, and come over to my side.

GEORGE W. ST. CLAIR.

P.S. My father wanted me to pick out a name for him—Abraham or Job. I like Job very much.

LIFE IN THE BISHOP WHIPPLE HOSPITAL.

EXTRACT FROM A LETTER.

WHITE EARTH, MINNESOTA, April 14, 1875.

Since the hospital was opened, fourteen months ago the 9th inst., there have been one hundred and thirty patients treated, and sixty-five other persons have been inmates, either in attendance on their sick, or babies too young to be taken from their mothers; making in all one hundred and ninety-five persons who have been cared for in some way in the hospital. Last summer we had very few patients, as will probably be the case again this summer—as, during that season, the people can supply themselves with fish and berries, and exchange those articles for flour, and therefore their more comfortable living prevents acute diseases from being so frequent as in winter.

Of the number of patients treated, at least two-thirds have had scrofulous ulcers, and eventually scrofulous consumption, and some have been here for three months at a time. Whenever a case has been curable, and the patient has remained long enough, we have been successful in our treatment; and we have been very successful in infants' diseases. I think we have more babies than adults. One little baby was here on my return from Faribault, very low with pneumonia. I watched it day and night, and in one week it was out of danger, and in three it went out cured. The mother thanked me so very earnestly. For three days she had mourned it as almost dead.

We have had but six deaths. This may seem a small number to you when there is so much scrofulous consumption; but these people know very well when they are beyond medical aid, and generally leave the hospital to die among their friends. As a general thing, incurables do not come, or if they come do not remain long in the hospital.

I have prayers twice a day in the wards, in Ojibwa. If any one can sing, we have a hymn, and always in the morning the Creed, Versicles, LORD's Prayer and Collect for Grace. In the afternoon the same, with the Confession and the Collect for Aid against Perils. I expect in a few days to be able to read the Commandments also every morning.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of May, 1875.

				NEW JERSEY.
<i>Catskill</i> —St. Luke's, Good Friday offering	5 50	5 50		A friend, for Bp. Hare, \$1000 United States 5-20 Bond of 1862 1170 00
CENTRAL PENNSYLVANIA.				<i>Perth Amboy</i> —St. Peter's, a member, for Emily Schoolarship, In Memoriam, Emmanuel Hall 60 00
<i>Monroe</i> —St. Paul's 5 45				<i>Riverton</i> —Christ Ch 2 00 1232 00
<i>Scranton</i> —Ch. Good Shepherd 8 93				
<i>South Bethlehem</i> —Ch. Nativity 20 00				
<i>Tunkhannock</i> —Christ Ch 5 00	39 38			
				NEW YORK.
CONNECTICUT.				<i>New York</i> —Miss Wolfe, for Bishop's Salary 500 00
<i>New Haven</i> —Children of Trinity Parish School, for Rev. Mr. Cleveland's Mission 5 25				Through Niobrara League: St. Stephen's S. S., for Minnehaha's tombstone, \$10 ; Mr. J. J. Astor, for Cow, for Yankton Mission, \$50 ; Grace Ch., for Niobrara, \$55 ; Ch. Transfiguration, for Choteau, add'l, \$39 ; St. Thomas', \$27.82 ; Trinity Chapel, toward support of one lady, \$150 ; St. Bartholomew's, toward support of one lady, \$220 ; Subscriptions, \$11 582 82
<i>Westport</i> —Christ Ch. S. S., for Christ Ch. Scholarship, St. Paul's School 60 00	65 25			Calvary, add'l, through Niobrara League 10 00
DELAWARE.				<i>Kingston</i> —St. John's, Mrs. A. P. Bruyn 10 00 1032 82
<i>Wilmington</i> —St. Andrew's, Woman's Miss'y Society, for freight 3 00	3 00			
ILLINOIS.				
<i>Jacksonville</i> —Trinity S. S., Easter offering 13 50	13 50			NORTHERN NEW JERSEY.
IOWA.				
<i>Sioux City</i> —St. Thomas' 2 00	2 00			<i>Newark</i> —St. Paul's, for Bishop Hare 5 00 5 00
KENTUCKY.				
<i>McMinnville</i> —Mrs. A. T. Livers 3 70	3 70			PENNSYLVANIA.
LONG ISLAND.				<i>Philadelphia</i> —Christ Ch 75 39
<i>Solege Point</i> —St. Paul's S. S., Bp. Whipple class 1 05				St. John's, Northern Liberties 15 00
<i>Huntington</i> —St. John's S. S., for Sarah Rogers Scholarship, In Memoriam, Emmanuel Hall 60 00	61 05			Trinity, Southwark 40 00 130 39
MARYLAND.				
<i>Baltimore</i> —Indian Aid Association, for Bp. Hare, Grace Auxiliary, subscriptions, \$14 ; Miss Morris, \$20 ; Little Nellie's Easter offering, for the poor Indians, \$2 ; Subscriptions, \$2 ; Trinity Ch. Auxiliary, \$10 48 00				RHODE ISLAND.
<i>St. Paul's</i> , a member 50 00	98 00			A friend, for Bp. Hare's Salary, balance for 1874, \$250 ; to July 1, 1875, \$250 500 00
MASSACHUSETTS.				<i>Providence</i> —All Saints' Memorial Grace Ch., Through Providence Indian Aid Society, toward support of a lady 250 00
<i>Holyoke</i> —St. Paul's 11 50				<i>Manton</i> —St. Peter's 2 00 811 83
<i>Southboro</i> —St. Mark's 35 47	46 97			
MICHIGAN.				SOUTH CAROLINA.
<i>Marshall</i> —Trinity 10 00	10 00			Parish of St. Thomas and St. Dennis 10 00 10 00
MINNESOTA.				
<i>White Earth Reservation</i> —Teachers and Employees 4 25	4 25			JAPAN.
				<i>Yedo</i> —Easter off'g, Anonymous.. 11 63 11 63
				MISCELLANEOUS.
				Interest on Bp. Whipple Hospital Fund 261 25 261 25
				\$3 897 52
				Amount previously acknowledged... 33,388 65
				Total receipts since Oct. 1, 1874.... \$37,236 17

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JULY, 1875.

SUMMARY FOREIGN DEPARTMENT.

JAPAN—Widespread attention drawn to it—Wall of separation broken down—Marvellous changes—Empire consists of a multitude of islands—Area—Hill and Dale—Landscapes of special beauty—Inland sea and its delights—Passionate love of the Japanese for their native land—Picnic places—Fondness for flowers—Impure habits—*Illustration, Scene in Japan.*

BISHOP PAYNE—Tribute of affection in Council of Virginia.

AFRICA—*Rev. S. D. Ferguson*—Lenten and Easter Services—Large attendance and much interest—Election—Appointment of Committees—“A living, working Church deeply imbued with the spirit of the Master is that which is wanted.”

Miss Savery—School at the Orphan Asylum, Cape Palmas—Aptness of Native and Colonist children—An Industrial School a thing to be desired.

CHINA—*Rev. E. H. Thomson*—Chinese New Year Holiday—Death of the Emperor—Festivities moderated—Marriage rites suspended—New Emperor, a child of four years—Examinations.

JAPAN—*Rev. A. R. Morris*—School—Number of scholars diminished by opening of Government School—Street Chapel—Services therein—Preaching by converts—A Priest makes inquiry—First Japanese Marriage Service—Baptism of School Boys—Extensive fire—Energy and independence—Visit to an interior town—Arrival of the Bishop at Osaka.

HAITI—*Bishop Holly*—Suspension of Visitation and reasons therefor—Western department and work therein—Churches—Schools and Stations—Clerical force and division of labor—Moderate circumstances of the people—Call on friends abroad for generous help—Death of the wife of a Missionary.

MISCELLANEOUS—*Professor Wm. Dwight Whitney*—Papers on several subjects—Wholesome Example—Medical Missions Exceedingly Useful—What a Scientific Authority says.

ACKNOWLEDGMENTS — LIST OF MISSIONARIES.

in that land since then ; and by the quickness of the Japanese to perceive and their readiness to embrace the advantages which science and education have conferred upon the nations of the West.

The empire of Japan consists of four large islands and numerous small ones. It extends about fifteen hundred miles north and south, or about the distance from New Orleans to Montreal, and with a climate varying as much as that between these two cities. On account, however,

THE NATURAL ASPECT OF JAPAN.

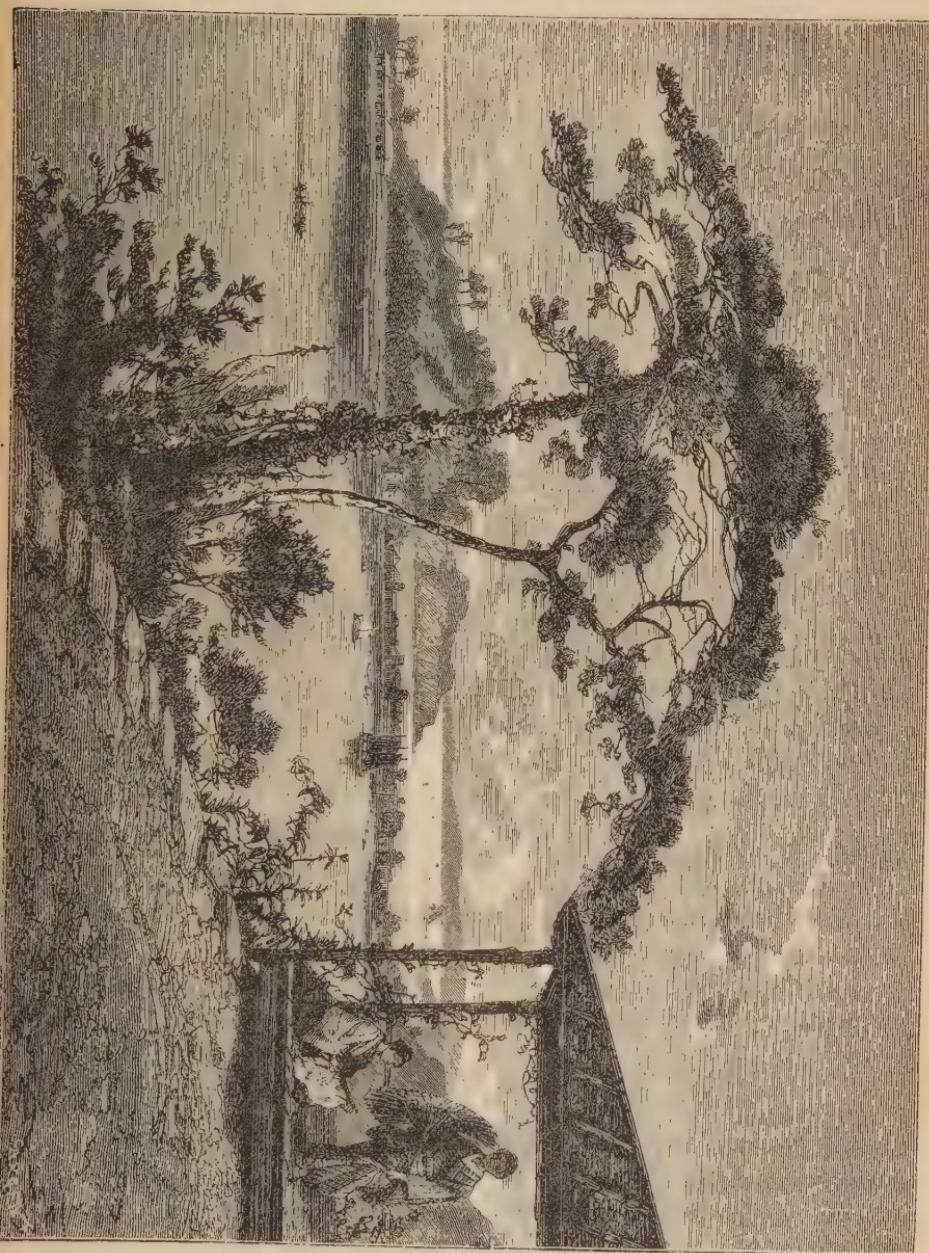
JAPAN attracts in a high degree the notice and interest of intelligent people everywhere, and occupies a wide place in the thoughts and sympathies of American Christians especially. There have been surprise and admiration at the manner in which the wall of separation which for centuries secluded Japan from the rest of the world was thrown down by the energetic yet wise measures of our countrymen ; by the marvellous changes which have been wrought

of the narrowness of the islands, the territory of the whole empire is less than that of California. It is, however, one-third larger than the islands of Great Britain and Ireland, and the population is about equal to that of the British Isles.

The surface of the country presents a constant succession of hills and valleys, lakes and rivers, and the natural aspect is of the most charming character. One of the special beauties of the landscapes is the striking aspect of the terraced hills cultivated nearly to the summit, each presenting in the distance the appearance of a gigantic staircase. The charms of the country, however, are lessened by frequent earthquakes, severe hurricanes and tidal waves, all of which at times destroy many lives and cause much damage.

A sail on the "Inland Sea" of Japan is, perhaps, the most beautiful in the world. This sea divides the largest island, Nippon, from Shikoku and Kiushiu. A voyage on it is as free from discomfort and even more full of delight than a sail up the Hudson. It is, too, three times the length of the Hudson from New York to Albany, and it varies in width from many miles to less than a furlong. Its surface is constantly dotted by the native vessels which ply back and forth, carrying passengers and freight to the different towns along its shores. The picture we give presents but a faint idea of the beauty of the scenery. Rev. Dr. Prime in his *Around the World* writes as follows of this charming landlocked sea :

"Between three of the four largest islands there is an expanse of water five hundred miles in extent from east to west, and varying greatly in breadth, connected at different points with the ocean, but forming a great landlocked sea. The name, like most Japanese names, is singularly beautiful—Suwonada. Into this wide expanse have been sprinkled more than three thousand islands, which, by volcanic action, have been moulded into all the forms of beauty imaginable. Some of them are lofty cones, rising directly from the water to the height of several hundred feet. One of these cones I found, by referring to the ship's chart as we were passing it, is nine hundred feet high. Others are rounded off with more variety of outline, and stretch away for miles with constantly changing profiles, and with shores and hill-sides and valleys as green as an emerald. I have found nothing to compare with it in any other sea, and this is the testimony of every traveller that I have met who has made the passage. We were two days and one night—a bright, beautiful, moonlight night—in steaming through the sea, and, as I recall the voyage, the scene rises up before me like the vision of some fairy scene. During



the whole passage the water had scarcely a ripple upon its surface; and an everchanging panorama of green islands, and narrowing straits, and expanding bays, and picturesque landscapes, hills and valleys, with cities scattered along the shore, rolled by us with constantly varying beauty."

As their country is so very beautiful, we need not wonder that the Japanese have the same passionate love for it as the Swiss possess for theirs, and that there are ardent admirers of the romantic and picturesque. On the national fête days the quieter sort of people after worshiping at the temples leave the racing, fencing, juggling, etc., in the cities, and make excursions into the country, to enjoy a picnic in some shady grove or beside some beautiful lake. Others of them leave still earlier and do their worshiping at temples in the country built in romantic situations, and afterward wander in the shrubberies and flower gardens attached to the temples, roam in the pathways in the wood on the mountain side, take refreshment and chat in the tea gardens, feed the mandarin ducks in the ponds, or take a sail on the lake.

Every considerable town has its beautiful picnic neighborhood, and the places are almost innumerable where the lovers of the picturesque, or the pleasure seekers, direct their steps. Indeed, they aim to keep the whole country as beautiful as possible, it being against the law for a man to cut down a tree unless he plants one in another spot, or to kill the feathered songsters ; and every islet or rock, in lake, river or sea, on which vegetation can be made to grow, is crowned with beautiful trees or shrubs ; and the great roads of the country are lined with magnificent trees. They are also passionately fond of flowers, and much attention is given to floriculture as well as arboriculture, and many of the choicest of our flowers, shrubs and vines have been obtained from Japan.

But while Christian visitors are delighted with the natural aspect of the country, and with the proofs of the love of the people for the beautiful and the picturesque, they are shocked and grieved at the evidences of the great immorality of the Japanese. They write that it would be a shame to speak of the things which are done by them not only in secret but in public. With all their æsthetic taste and outward polish they are an exceedingly impure people, and as much as any that ever lived do they need the enlightening influences of the Gospel, and the converting and sanctifying power of God's spirit.

TRIBUTE OF AFFECTION TO BISHOP PAYNE.

The venerable Bishop of Virginia in his Annual Report to the late Council of the Church in that Diocese, thus alludes to the late beloved Missionary Bishop to Africa.

During the past year not one of the clergy canonically connected with the diocese has been removed by death, yet we have sustained a sad bereavement by the departure of that most estimable Bishop who sat with us in our last Council, entering deeply into all our interests, and, by his gentle spirit and meekness of wisdom, exemplifying and extending the influence of the Gospel in which he had gloried. In early youth he had come under its blessed power. The prime and vigor of his life were devoted to the evangelization of Africa, where his memory may well be cherished as one of her noble martyrs. When after thirty years of labor and of self-denial in that climate so fatal to most white men, his constitution became so impaired as to render continued usefulness hopeless, he most reluctantly retired from the field which he had successfully cultivated and returned to his native State, not to rest, but to work on as he could, and live or die as his Lord might determine. Selecting as his last abode on earth a site near his birthplace, he gave utterance to the partiality of his unweaned heart in naming his home Cavalla. Here, for a few years, the flickering flame of life was in some measure revived; its pure light was seen, and its genial warmth was felt not merely by those among whom he moved, but by the Church he so dearly loved. In this vicinity he labored as a parish minister even beyond his strength, and, as opportunity was offered, he wrote and spoke on behalf of his lamented Africa. At last, when our anxieties had almost ceased, it pleased the Master to remove him from us to be with Himself in the House not made with hands eternal in the Heavens.

AFRICA.

LETTER FROM THE REV. S. D. FERGUSON.

CAPE PALMAS, LIBERIA, W. C. A., April 2, 1875.

REV. AND DEAR BROTHER: Some account of our Lenten and Easter services, which have just closed, will, no doubt, be interesting to you.

During Lent our church was opened for worship every Wednesday and Friday morning, besides the two regular services on Sundays. The week-day services were held at half past seven o'clock in the morning; which is certainly the best time of day for Divine service, at least in our warm climate. The whole of the Litany was used, and, I believe, never with such good effect before. There was no regular sermon, only a short lecture on the lessons. Our people must be taught not to regard the sermon as the *sine qua non* of the worship of the sanctuary.

During Passion Week the service was held daily, and a course of sermons, relative to the sufferings and death of the blessed SAVIOUR, delivered. Our services have never been as well attended before. Here is shown the importance of diligence and perseverance.

The attendance was almost as good as on Sundays. Even on Saturday (Easter-eve) there was a pretty good congregation. On Good Friday the attendance was large. The Easter festival was truly grand. In the morning, "early, when it was yet dark," the bell rang merrily, arousing the sleepers with joyful tidings in its peals : "CHRIST the LORD is risen to-day." At morning service there was a crowded congregation ; so much so that chairs had to be put into the passage. The service was long, but not wearisome, for it was exceedingly interesting. Four children were baptized, and five persons admitted to the Holy Communion. After the sermon, about sixty communicants tarried to obey the Saviour's command, and partook of the Supper of the LORD. The afternoon was devoted to the Sunday-School. The children sang appropriate hymns, and were catechised on the great subject commemorated. In the evening, service was again held ; likewise on Monday and Tuesday in Easter Week. On Monday evening, according to our Constitution, and the custom of the Church generally, the annual meeting of the congregation was held, when two Wardens and four Vestrymen were elected, an annual Report read, and three Committees set apart : one on the Sick and Indigent Members of the Parish ; one on Parish Missionary Work ; and one on Parish Sunday-schools. This last is in accordance with Resolutions adopted two years ago—a copy of which I shall send you. We want a *living, working* Church, deeply imbued with the spirit of the Master. Our people are poor ; but they must be taught that there is nevertheless a work for them to do. Poverty is indeed a great drawback, but it is no excuse for that total indifference which is sometimes manifested.

With Christian regards,

Yours Faithfully.

LETTER FROM MISS SAVERY.

ORPHAN ASYLUM, CAPE PALMAS, May 4, 1875.

REV. AND DEAR SIR : You write to ask me for a report of my work.

You are aware that for the past eight months I have been teaching and taking care of thirty girls, together with other household duties, which keep every moment of my time quite filled up.

When first I came to take charge of the Asylum, my health was very poor ; it was indeed hard work to keep up. Many times a day did the silent ejaculation go up, "LORD strengthen me"; and shall I not say that prayer has been answered, when for the last five months I have had as good health as ever I had. You will excuse me for saying so much about

myself. Now about my girls. I think that they are improving. The Cavalla girls are not as noisy as they used to be.

I have no trouble at all in school with them, for they are very apt in learning, much more so than the Colonists, and they are beautiful sewers, and are very useful to me in this way, as I have an abundance of sewing.

I often wish that we could have an Industrial school for the larger girls. I have now five or six who have learned quite sufficient, but I must keep them in school, as there is no other employment for them. If some capable warm-hearted Christian lady, would only come and establish such an Institution, it would be a great blessing, but it seems we must jog along, doing the best we can, hoping for better days, which God grant may be yet in store for this truly benighted land. The Colonist girls, sixteen in number, are most of them small but interesting children ; it gives me great pleasure to teach them, for although not as quick as the native girls, they are anxious to learn.

African children are not so stupid as some imagine ; they are lazy, and must be roused, which I only find it difficult to do when I feel lazy myself.

The women here are always expressing their desire to have me renew my Bible class ; they say they missed it so much when I went to Cavalla. It is needed very much, but my other duties leave me no time for it.

With a desire for your prayers and sympathy in my work,
Respectfully yours.

CHINA.

EXTRACT FROM THE REV. E. H. THOMSON'S LETTER.

SHANGHAI, February 12, 1875.

REV. AND DEAR BROTHER : Our American mails have got into a great state of irregularity owing to the loss of the steamer "Japan." The notices of the steamers sailing being changed about, causing us to miss the mail. I trust matters will begin to improve, as I believe there are to be some new steamers added to the fleet.

CHINESE NEW YEAR.

This is the season of the Chinese New Year, the great holiday of the year. All of our schools have a holiday, of from three to four weeks. The death of the Emperor of China has made a wonderful change in the usual noisy and clamorous festivities. No gay dressing is allowed, no music, the temple worship is even repressed to a great extent, no marriages among the people for a month, and none among officials for a year. Their heads must not be shaven as usual.

It is a very impressive sight, this vast nation in mourning for its sovereign. A new Emperor has been proclaimed; he is a child of four years,

and the reign will be called *Kwong-zu*. There have been many rumors of disturbance and confusion at the Capital (Peking), but we, at the present writing, have nothing reliable to that effect. Our last news was that peace and order reigned. At this season, when the northern rivers are frozen up, we get our mails from Peking by expressmen sent on horseback overland.

EXAMINATIONS.

Our examinations passed off very quietly. No one to take much interest in them but us who have to examine them constantly, and thus we felt it dull. I hope for better things at the end of the next term. All is quiet now, and the only work which is being done is the preaching, of which, at this season, we try to do a greater amount.

JAPAN.

LETTER FROM THE REV. A. R. MORRIS.

OSAKA, JAPAN, April 10, 1875.

REV. AND DEAR SIR : I am sorry to say that my report for this quarter is not a very cheerful one. I hope and pray that in future it may be more so.

THE SCHOOL.

On January 21, we moved into our school-room which had been enlarged and improved. Our scholars had been increasing in numbers so fast that our old room was not large enough for them, and it was in other respects rather inconvenient. We entered with about seventy scholars, and there seemed to be a prospect of more coming. But afterwards the number began to fall off. At the beginning of the year, the Government school enlarged its corps of Japanese and foreign teachers, and lowered its charges, and the result was that a number of our boys, something like half our school, determined to leave us and go there. On the first of March they went off in a body, taking among them quite a number who had been baptized and confirmed. The latter, however, continue to come to our services, and do not seem to have any thoughts of giving up their Christian profession. While we feel that they will be exposed to temptation and danger in leaving us, there is still the hope that they may be instrumental in teaching others and bringing them to us, and some of them seem to have the desire to do so. One of them told me that he was teaching the Bible to a class of three of his schoolmates, and he hoped that the number would increase.

THE STREET CHAPEL.

The preaching in the Street Chapel has been almost discontinued during the Winter. As the cold weather came on, the people seemed to stop coming almost entirely. Between January 8 and April 8, I only

preached thirteen times, as no one came in except on those occasions. Now as the weather is getting warmer and there are more people passing, a few more begin to come in. This week, the first three days there was no preaching. Thursday I preached twice, morning and afternoon, and to-day, Saturday, I have preached once. But all the time there is the painful feeling that they apprehend little or nothing of what is said, which is rather a discouraging reflection after four years of work. Some, however, stay after the preaching, and buy tracts and Gospels, which may, and often do, do good. Individuals occasionally come in to talk and to be taught, and I believe that more good is done in that way, and that they learn and understand more than by the preaching.

PREACHING BY CONVERTS.

On Monday evenings two of our converts take turns in preaching at the street chapel, and their services have been quite well attended. One good feature of them as contrasted with those held during the day, has been that those who attended have been to a good degree the same ones, and have been residents of the neighborhood, who are busy and unable to come during the day.

There have been three or four applications for baptism on the part of persons who, after coming to be instructed a few times, have dropped off.

Some things show the influence and instruction of even the silent forms and presence of Christianity. A short time ago I asked a man whom I was teaching if he knew the account of our SAVIOUR's death. He said he did and told me about it. I asked him where he heard it. He said that ten years ago he was in Nagasaki, and saw a cross over a place of worship, and asking another Japanese what it meant, he was told of the manner of our SAVIOUR's death.

A PRIEST MAKES INQUIRY.

A priest came one day and said he lived in Kiyoto and had been reading Christian books and would like to be instructed more fully. I taught him a little while, but I am sorry to say that he did not turn out very well, in fact, he seemed to be more anxious to make money than to learn the truth. He offered if we would pay him a small sum of money to obtain plenty of hearers for us.

On January 18, we had the first marriage in the annals of the Mission, that is, the first between Japanese. One of our converts, our school servant, was married to a young woman who is not a convert, but who has attended our services regularly, and seemed to feel some interest in the truth. The chapel was filled to its utmost capacity by quite an orderly assemblage, and the service was a very pleasant one.

BAPTISM OF SCHOOL BOYS.

On January 31, six of our school boys were baptized, and on March

14, four more. The Bishop is now with us and expects on Sunday next, to confirm seven of the above. Two are rather young yet to be confirmed and one has gone to his province, and so is not able to be present at this time.

EXTENSIVE FIRE.

On February 7, which was Sunday, and one of the coldest days we have had this winter, Osaka suffered from the largest fire that has been known for thirteen years. It began at eleven in the morning, and as there was a high wind all day, it spread very rapidly and was only stopped by one of the canals which cross the city in great numbers. Something like two thousand houses were burned. The people at once placed their valuables in their store-houses which are built with very thick walls and are fireproof. It was a strange sight after the fire to see these store-houses standing all about in the midst of the burnt district uninjured. In some cases, however, even they could not resist the flames, and were destroyed with all their contents. Immediately after the fire the City Government put out notices that all sufferers by it could obtain food and other necessaries, by applying at a certain office. And the Missionaries of the American Board did a good work by opening places where meals were supplied free to all who applied for them. In two days about seventeen hundred meals were so issued.

ENERGY AND INDEPENDENCE.

The energy and independence of the people themselves was shown in that the very day after the fire they had erected little sheds on their grounds, where they did their cooking, etc., and were living temporarily in their store-houses. Meanwhile they had set carpenters to work to build their houses again.

VISIT OF INSPECTION.

On March 6 Mr. Quinby and I went out to a town called Ikeda, about fourteen miles from here at the foot of the mountains. We travelled in the vehicle used universally now in Japan—the *kuruma*—which is two wheeled and drawn by men. We each had two men who took us along quite rapidly, and we hoped to get fresh men at a village half-way. But they missed the road so that there was no half-way village, and we had to use the same men the whole distance, both going and coming. They did not object, however, as the pay was proportionably larger. We were in hopes that Ikeda might prove a field for Missionary effort, and one sight that greeted us there would seem to show that it was at least not uncalled for. On entering the grounds of what seemed to be the principal temple, we found the doors of the main building closed and the grounds, a part of which were occupied by gravestones and monuments, had the rest of their space filled up with immense *sake* tubs. (*Sake* in Japan corresponds with whiskey in America.) In another part of the grounds and

on the temple porch were large piles of staves ready to be made into tubs when necessary. In fact, the production of sake seemed, as far as we could judge from appearances, to be the main branch of industry of Ikeda. In the main street of the village was a long row of these great tubs, taking up a large part of the thoroughfare. Mr. Quinby got the approximate dimensions of one with his cane, and found the diameter nearly seven feet at the brim and the depth about six feet. From Ikeda we walked over to a village called Tada, situated among the mountains. The road leading to it was very pretty, following the bank of a stream which at one point passed through a rocky gorge where there was a rapid. The stream was very winding, and we there saw a contrivance in the way of a raft which I never heard of before. A man was descending the rapids on a raft of bamboos, which were tied up in bundles and laid together in such a way that where the stream was winding he could draw them up and make the raft shorter, but where it was straighter he could lengthen it out. This was done by letting them lap like shingles. We witnessed the lengthening process as soon as he had passed the rapids.

We found Tada quite a pretty little village secluded among the mountains. A short distance from it is a mine, coal, I think, and if I understood them rightly an oil well, also a hot mineral spring. We did not have time, however, to visit them. If it were possible to go and live in some of these little places something like work might be done among them, but that is not allowed by the authorities.

On April 9 (I am now writing on the 10th) the Bishop reached here, and expects on Sunday next to confirm those who have been recently baptized. He is endeavoring, and I hope not entirely without success, to infuse a little more life into our work here, and to lengthen our cords and strengthen our stakes by reaching out into the villages and around the city. He will probably write you more fully about it in his own report. I think it would be a vast improvement to have a Bishop at every station, that is, if we could have our present Bishop here, otherwise not. He talks at times about cutting himself up into twenty-five pieces. If any such arrangement should be contemplated we should insist upon having five pieces each for every member of our station, or at least four, making twenty in all, if we cannot have the whole.

With kind regards to the brethren at the "Rooms," believe me,
Sincerely yours.

HAITI.

LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, May 19, 1875.

REV. AND DEAR BROTHER : Since my visit to Anse à Veau, of which I have already advised you, I have remained at the Capital, thus temporarily interrupting the prosecution of the schedule of my appointments.

Several reasons have concurred in bringing about the suspension of these visitations. First, the great difficulty in the means of transport from place to place, even on horseback, that we encounter here. Second, the near approach of the time for the opening of our Convocation, of which the Ninth Annual Session is fixed for Trinity week. Third, the state of uneasiness felt throughout the country consequent on the alarm created by the incidents which passed at the Capital on the 1st instant, and of which I have already communicated to you the intelligence. To these several reasons I may add a fourth, viz.: my Missionary labors have been, and are still, needed here to supplement those of the local Missionaries in this district who have a large field before them and a great amount of work to do.

To give you an idea of the Western Department of Haiti, where the Capital is situated, as a Missionary field, permit me to state the work that we prosecute therein :

Here in the Capital—

PORT-AU-PRINCECE AND THE ARRONDISSEMENT WHICH DEPENDS THEREON, WE HAVE
two organized congregations—

HOLY TRINITY and the HOLY COMFORTER; A Mission school;
A preaching station at *Duplau* in the Commune of La Coupe;
Another at *Lapèrè* in the Commune of Croix des Bouquets;
A small Mission School in the Commune of L'Arcahaïe.

IN THE ARRONDISSEMENT OF LÉOGANE, a part of the same Department, are—
The organized congregation of the GOOD SHEPHERD, at *Buteau*;
A Mission chapel at *Bigonie*;
A preaching Station and Mission School at *Citronnier*;
Another preaching Station at *PETIT Goave*.

IN THE ARRONDISSEMENT OF MIREBALAIS, another section of the Department of the west, we have
The organized congregation of the GOOD SAVIOUR at *PETIT Fond*, in the Commune of Las Cahobas; and
Another preaching Station near *Fond du Nègre*.

To overlook all this work, I have in this Department only two priests and three Deacons, whose untiring efforts I am obliged to supplement myself, besides employing several lay helpers, as in the chapel at Bigonie, the school at Citronnier, that at Arcahaïe and the congregation at Petit Fond.

The *Rev. Mr. Alexandre* fulfils the pastoral functions at the several stations in the Arrondissement of Léogane.

The *Rev. Mr. Bauduy* exercises the same in all the stations of the Arrondissements of Port-au-Prince and Mirebalais, except in the Church of the Holy Trinity, and even this congregation has largely depended on his pastoral care during my recent Episcopal visitations in the South.

To give you a still more precise idea of the work which we do here, allow me to detail our engagements in this city, on Whitsunday just past.

HOLY TRINITY CHURCH. English Service as usual at 6 A. M. Morning Prayer and sermon by the Rev. Mr. Battiste. I administered the Holy Communion.

At 9 A. M. Morning Prayer in French by the Rev. Mr. Delatour. I preached and administered the Holy Communion.

At 3 P. M. Sunday-school in French and English under the superintendence of the Rev. Mr. Battiste assisted by six teachers.

At 4½ P. M. Semi-monthly reunion of the Church Brotherhood, exercises conducted in French and English. I officiated, assisted by Mr. Hayson, a lay reader.

At 7 P. M. Evening Prayer conducted by the Rev. Mr. Delatour and Mr. Hayson.

CHURCH OF THE HOLY COMFORTER, Section Belair.

Morning prayer in French, at 9 A. M., by the Rev. Mr. Bistoury. Sermon and administration of the Holy Communion by the Rev. Mr. Bauduy.

At 3 P. M. Sunday-school conducted by the Rev. Mr. Bistoury aided by two teachers.

At 4½ P. M. English Service read by Mr. Welsh, lay reader, sermon by the Rev. Mr. Battiste.

At 7 P. M. Evening Prayer and Sermon by the Rev. Mr. Bistoury.

It will be seen that while we have but two organized Churches in Port-au-Prince, we have in effect four distinct congregations.

At the Holy Trinity we have an English and a French congregation, and the same at the Holy Comforter. The hour for English Service at the former church is 6 A. M., at the latter 4½ P. M., every Sunday. The Rev. Mr. Battiste officiates at these Services in both churches.

The Holy Communion is administered regularly in Holy Trinity, to the French speaking congregation on the 1st Sunday of each month, and to the English speaking congregation on the 3d Sunday, besides its administration to both on the great festivals of the year.

The Holy Communion is only administered to the French speaking congregation in the Holy Comforter, and that on the 2d Sunday of each month besides the great festivals. This falls to the charge of the Rev. Mr. Bauduy. The monthly communion in this latter parish is fixed for the 2d Sunday, because, in my absence, the Rev. Mr. Bauduy is charged to administer that sacrament on the 1st Sunday in Holy Trinity.

Aside from these local Sunday occupations of our Clergy, we have Evening Prayer in both parishes, Wednesdays and Fridays, in which our Deacons and lay readers are principally engaged. Besides all this clerical work our three Deacons are engaged in teaching school during the ordinary five days of the week at the usual school hours. The Rev. Mr.

Battiste has charge of our parish school, in which he is aided by the Rev. Mr. Bistoury during one-half the day, Mr. Bistoury being engaged the other half as professor in a government school to supplement his salary. The Rev. Mr. Delatour is still Director of the Lancasterian school.

We have from three to four hundred souls to look after in this way at the Haitien capital ; but the most of them are in unfortunate or very moderate circumstances, and therefore can do but little to sustain the Gospel among themselves. Our congregations in this respect, so far as worldly means are concerned, may be ranked as on a par with the German and Italian congregations provided for in the Chapels of St. George's parish, New York City. They must not be expected to keep up, without generous aid from abroad, the work of the Gospel in Haiti.

The time may come when the great mass of men of the so-called better classes, who now live in complete religious indifference, shall be awokened to a sense of their great spiritual danger, and thus be led to flee the wrath to come, by seeking a refuge in the Ark of Safety that like another Noah I feel God has called me to build here for the future security of His elect that He proposes yet to gather from among these people. Then, and not till then, may our Reformed Church hope to find in the generous offerings of this class of men in easier circumstances, the means of largely providing for our own local work in Haiti.

Let our friends abroad, therefore, help us generously so as to put our struggling Church in a favorable light to attract the attention of men who despise the day of small things through which we are now passing. We need more men here at this moment. I have the proper individuals at my disposal ; but as I have not the means to guarantee to them a stipend, I cannot avail myself of their services.

I need to found at once a Theological Training School for young men desirous of preparing themselves for the ministry, and a first-class female Boarding School. Who will come up to the help of the LORD in this matter against the mighty strongholds of ignorance, error and superstition, against which at His command we now wage an unequal hand to hand contest ?

Very truly,

Yours in the LORD.

DEATH OF THE WIFE OF A MISSIONARY.

BISHOP HOLLY, in postscript to his letter of May 10, 1875, says : "We are all saddened by the death of Mrs. Benedict, wife of the Missionary at Cayes. He needs the prayers of his brethren for grace and strength. This took place April 18."

PROFESSOR WHITNEY'S LATEST WORK.*

Professor Whitney, as is well known, is a careful and accurate scholar, surpassing all others in our country in his knowledge of the Sanskrit language and literature, and his familiarity with Oriental topics generally. His first series of "Oriental and Linguistic Studies" was addressed more especially to the students of Sanskrit and of the science of language; the present series has a wider range and discusses a different class of subjects.

The volume contains twelve papers: the first three of which are historical in their character, containing, indeed, a history, in epitome, of the "British in India"; "China and the Chinese;" and "China and the West." The fourth paper criticises some of Max Müller's crude theories and hasty generalizations. The fifth reviews Rev. G. W. Cox's "Mythology of the Aryan Nations"; and the sixth, Dean Alford's "Queen's English." The seventh chapter is devoted to the subject of orthographical reform; and it will surprise many to know that this distinguished scholar, like Professor Marsh, and some other eminent linguists, is in favor of phonetic spelling. The remaining chapters are on "The Elements of English Pronunciation;" "The Relation of Vowel and Consonant;" "Bell's Visible Speech;" "The Accent in Sanskrit;" and "The Lunar Zodiac of India, Arabia and China."

In his first chapter Professor Whitney states, that though "there are many pages in the history of British India which no Briton can read without a blush, and no friend of humanity without a shudder," yet upon the whole the English rule has been beneficial to the country, and especially since the East India Company was dissolved and India was brought under the more direct rule of the Queen and Parliament. He says the present weak point, where a change is most needed, and hardest to bring about, is, that the Europeans stand over against the natives, and even against the Eurasians, as those of mixed European and Asiatic blood are called, with far too much of that pride and haughty exclusion which characterize the Anglo-Saxon in his intercourse with races whom he deems inferior. It is noteworthy that Mr. Russell, the correspondent in India of the *London Times*, at the period of the mutiny, stated that the real cause

**Oriental and Linguistic Studies.* Second Series. The East and West; Religion and Mythology; Orthography and Phonology; Hindu Astronomy. By WILLIAM DWIGHT WHITNEY, Professor of Sanskrit and Comparative Philology in Yale College. New York: Scribner, Armstrong and Company. 1875.

of the outbreak was the haughty treatment of the Hindoos by the English officials and others.

Passing to the next chapter our author says he cannot help feeling a great respect for a country which has had such a history as China. It was one people and one kingdom a thousand years before that dim and half-mythical period when the Greek heroes led their followers to the siege of Troy; and it has maintained ever since the identity of its language, its national character and its institutions. And then while we cannot trace the origin of the mariner's compass, gunpowder and the art of printing, as possessions of our own, directly and certainly back to China, yet we are indebted to this country for silk, porcelain and tea, which are important contributions to the material comfort of the race.

Professor Whitney maintains that the exclusiveness of China is no immemorial policy; it is comparatively a recent measure of precaution. Asiatic Vestorians, Jews and Mohammedans were, in what we call the middle ages, welcomed into the country, and were found not only in seaboard cities, but far in the interior of the empire; but unfortunately the first European expeditions which went to China belonged to adventurous Portuguese and Spanish traders, and were half free-booting and half conquest-making in their character, and they awakened in the Chinese government and people distrust, fear and aversion towards Europeans. The first Dutch and English traders, too, were unworthy representatives of their countries. And so the new foreign commerce was met in a very different spirit from that with which the Chinese had greeted the old. And then the English have continued to bring the poisonous drug, opium, which has added immensely to the difficulties of a liberal-commercial and truly friendly policy.

These difficulties have not been lessened but rather increased by the presence in the country for three centuries of Roman Catholic priests, especially Jesuits; for the longer they have been in the empire the more have the ruling powers been opposed to that form of Christianity which holds itself in bondage to the see of Rome, and maintains that the Pope of Rome is a temporal monarch as well as Head of the Church.

Of Romanism in China, Professor Whitney writes as follows:

"Its votaries are still counted even by hundreds of thousands. It would, however, be an error to account Catholic (Roman) Christianity as a power among the Chinese people, or even as having any vital and self-sustaining force in the empire. There is reason to apprehend that its

victories have ever been nominal more than real ; that its standard of proselytism has been fixed far lower than would satisfy the requirements of the Protestant Missions. Some appreciation of the spirit in which the later missionary operations are carried on may be won from the fact that a considerable item among them is the baptizing, under false pretences and by unconsecrated hands, of infants considered to be at the point of death from sickness."

WHOLESOME EXAMPLE.

WHEN the late Dr. Scudder (Senior), of India, was arousing the children of America to care for the heathen, he received a note from a little boy, who heard him, saying :

" My dear Dr. Scudder, I send you ten cents. When you wants any more money, write to me."

With the same spirit in our people, big and little, the Treasury of our Boards would not rattle emptily.—*Standard of the Cross.*

MEDICAL MISSIONS EXCEEDINGLY BENEFICIAL.

MR. J. Thomson, in his valuable work on China and other countries in South-eastern Asia, recently published, gives the following testimony concerning the exceeding usefulness of Medical Missions, and the great opportunities enjoyed by the Missionary physician for gaining Christian converts :

I cannot leave Tai-wan-fu without noticing the medical Mission over which my friend Dr. Maxwell presides, and expressing my regret that hospitals of the same kind are not more numerous in other quarters of China. One who lives at home in an English city—where the poor are always with us, but where they are tended and cared for in an infinite variety of ways, quite unknown to the ancient civilization of the "Flower Land"—cannot picture the train of miserable diseased wretches who daily drag their way to the Mission hospital. Many who have heard of the fame of the good foreign medicine-man, accomplish long, weary pilgrimages ; almost believing, poor souls, like the woman of old, that they have but to touch the hem of the physician's garment to be cured of diseases that have made their lives, for years, one prolonged cry of pain. Sometimes the maladies are simple in themselves, though beyond the power of native skill, and a single probe of the lancet will send such a heaven of relief, as almost to tempt the poor sufferer to fall down and

worship his deliverer. The scenes I myself witnessed in a single day at that hospital made me feel perfectly appalled when I reflected on the groans of unalleviated pain which must constantly rise from the poverty-stricken millions who swarm over the plains of China. Here, in this small sanctuary, it is but the faint echo of the great unheeded wail which we hear rising from the breasts of sufferers that find relief at last. Much of the sickness common in this quarter is due, directly or indirectly, to poverty, insufficient or unwholesome food, and to neglect. The medical Missionary thus enjoys many opportunities for spreading a knowledge of Christianity, for gaining converts, and for doing good in a variety of ways—which, let me assure my reader, are seldom left untried. In a place like this, the life of such a man is no enviable one, and the only pleasure he can enjoy must come of the consciousness of doing good work. His is a life-time devoted to self-sacrifice and systematic toil. Day after day crowds of fresh patients flock to the hospital, and their cases are treated in rotation, leaving little leisure to the Missionary save what is stolen from meal-times, or from the hours of rest by night.

WHAT A SCIENTIFIC AUTHORITY SAYS.

Nature, speaking for science, says of Dr. Livingstone : "No one, we presume, who knows the work that Livingstone has done, and how he has done it, will hesitate to place him in the front rank of explorers, and award him a niche among the few whom men deem worthy of the highest and most enduring honor. It is, we believe, the simple truth to say that he has done more than any other man to fill up that vast blank in inner Africa which in the maps of twenty or thirty years ago was occupied only by the word 'Unexplored,' in large and widespread letters, delightful enough to the hearts of lazy schoolboys. Now, what with the labors of Livingstone in the south, and those of Baker, Burton, Speke, Grant, and others in the north and north-east, this blank space is reduced to a comparatively small circle around the equator on the 20th degree of east longitude. We have no doubt that within the space of the next twenty years, or less, the heart of Africa will be as fully and accurately mapped as that of South America, if indeed not more so. And when the geography of this region of the earth is complete ; when science shall have been enriched with the knowledge of its multitudinous products organic and inorganic ; when a legitimate commerce shall have brought its many blessings to the native population, who seem possessed of many capabilities for good ; when Central Africa shall have taken its place among the civilized nations of the world—the memory of David Livingstone will be cherished by its peoples as worthy of the greatest reverence and gratitude."

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

All Money Orders should be drawn on STATION D, NEW YORK.

Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 10, 1875, to June 10, 1875.

ALBANY.

Potsdam—Trinity Ch.....	54 06
Schenectady—Box 14842.....	1 10
Troy—Christ Ch., for China.....	5 00
	60 16

CENTRAL NEW YORK.

Aurora—St. Paul's.....	3 40
Baldwinsville—Grace Ch.....	3 66
Binghamton—Christ Ch.....	28 87
Cape Vincent—St. John's.....	2 62
Cayuga—St. Luke's.....	2 51
Cleveland—St. James'.....	55
Clinton—St. James', \$1.10 ; for Rome, Italy, \$3.25.....	4 35
Elmira—Grace Ch.....	85 92
Fulton—Zion Ch.....	4 09
McLean—Zion Ch.....	2 00
New Hartford—St. Stephen's.....	7 54
Oneida—St. John's.....	4 68
Oswego—Christ Ch.....	39 60
Evangelist's.....	7 01
Oxford—St. Paul's.....	65 50
Paris Hill—St. Paul's.....	6 00
Pierrepont Manor—Zion Ch.....	12 78
Port Leyden—St. Mark's, for Rome, Italy.....	50
Rome—Zion Ch.....	26 57
Seneca Falls—Trinity Ch.....	47 00
Sherburne—Christ Ch.....	14 55
Skaneateles—St. James'.....	16 83
Syracuse—St. James'.....	15 80
St. Paul's.....	21 13
Utica—Calvary Ch.....	12 00
Trinity.....	11 00
Waterloo—St. Paul's.....	47 44
Watertown—Grace Ch.....	6 66
Trinity Ch.....	16 37
Waterville—Grace Ch.....	3 74
Waverly—Grace Ch.....	14 62
Westmoreland—Gethsemane Ch., S. for Japan.....	2 50
Whitney's Point—Grace Ch.....	1 50
	539 29

CENTRAL PENNSYLVANIA.

Honesdale—Grace Ch., add'l.....	25 00
Lebanon—St. Luke's, Boxes.....	7 57
Mahanoy City—Ch. of Faith.....	44
Reading—St. Barnabas.....	2 00
	35 00

CONNECTICUT.

Fair Haven—St. James'.....	15 38
Lime Rock—Mrs. W. H. Barnum, for debt.....	50 00
New London—St. James'.....	104 76
Watertown—Christ Ch.....	2 00
Wolcottville—Trinity Ch.....	6 85
	178 99

EASTON.

Kent Co.—Shrewsbury Parish....	2 00
Snow Hill—Boxes.....	1 14
	3 14

FOND DU LAC.

Waupun—Trinity Ch., Boxes....	4 25
	4 25

GEORGIA.

Darien—St. Andrew's.....	1 75
	1 75

ILLINOIS.

Chicago—Trinity S. S., for Africa.	20 00
Evanston—St. Mark's.....	11 61
Preemption—add'l, from Boxes..	1 00
	32 62

IOWA.

Des Moines—St. Paul's, Woman's Miss'y Ass'n, quarterly payment, "Reed" Scholarship, Orphan Asylum, Cape Palmas, Africa....	18 75
Durant—Box 10692	1 00
Sioux City—St. Thomas'.....	2 00
Waverly — St. Andrew's S. S., at discretion of Rev. S. R. J. Hoyt, Wuchang, China	5 00
	26 75

KENTUCKY.

Henderson—St. Paul's.....	29 05
Louisville — The Rt. Rev. T. U. Dudley, Jr., for scholarships in Boone Memorial School, Wuchang, China, \$40; S. Schools of Louisville, for the "Louisville S. School's" Scholarship in Boone Mem. School, Wuchang, China, \$41.48	81 48
	110 53

LONG ISLAND.

Brooklyn—Grace Ch. S. S., at discretion of Miss Scott, Africa, \$20 ; at discretion of Miss Fay, China, \$10.....	30 00
Ch. Holy Trinity.....	140 00
Ch. Messiah, Box 1026....	10 32
Ch. Our Saviour, S. S., for scholarship in Hoffman Institute, Africa, \$75 ; for scholarship in Bridgeman Memorial School, Shanghai, China, \$45...	120 00
St. Mark's S. S., 5 Missionary Boxes.....	6 09
College Point—St. Paul's S. S....	6 07
Jamaica—Grace Ch., Boxes.....	26 57

<i>Long Island</i> — Woman's Missionary Society of the Diocese, for Foreign Missionaries Fund.....	100 00	439 05		NEW YORK.	
				<i>Monroe</i> —Grace Ch.....	1 35
				<i>New Rochelle</i> —Box 1995.....	6 12
				<i>New York City</i> —Anthon Mem., for F. M. Fund, \$6.25; Gen'l, \$101.64.....	107 79
				St. James'.....	103 22
				St. Michael's, Boxes.....	10 40
				St. Paul's Chapel.....	40 00
				St. Stephen's, for F. M. Fund.....	5 00
				Trinity Ch.....	91 12
				Box 13144.....	1 00
				Mrs. Robert Stuyvesant, for Mexico.....	10 00
				Miss Mary S. Jones, for Mexico.....	50 00
				<i>Port Chester</i> —St. Peter's.....	18 82
				<i>Tarrytown</i> —Christ Ch., for China, Box 3234.....	60 34
					5 13 505 29
				NORTH CAROLINA.	
				<i>Asheville</i> — Trinity, Woman's Miss'y Ass'n, quarterly payment, scholarship in Miss Fay's School, Shanghai, China.....	10 00
				<i>Lincolnton</i> —Boxes.....	3 85
				<i>Tarboro'</i> —Calvary Ch.....	30 00 43 85
				NORTHERN NEW JERSEY.	
				<i>Morristown</i> —St. Peter's.....	10 00
				<i>Newark</i> —Box 8812.....	2 05 12 05
				OHIO.	
				<i>Cleveland</i> —Christ Ch., for Africa..	13 52
				<i>Gambier</i> —Christ Ch. (at the quarry) S. S., for Church at Bassa, Africa.....	15 25
				<i>Mount Vernon</i> — St. Paul's S. S., for Africa.....	15 19
				<i>Maumee</i> —St. Paul's, for Africa,\$3; a friend, for China, \$2; one-third savings of a dear daughter, for Bp. Williams, Japan, \$10...	15 00
				<i>Painesville</i> —Lake Erie Seminary, Episcopal Miss'y Soc'y, for F. M. Fund.....	5 00 63 95
				PENNSYLVANIA.	
				<i>Chestnut Hill</i> —St. Paul's.....	20 95
				<i>Doylestown</i> —"B".....	2 50
				<i>Hestonville</i> —St. James', Boxes...	13 19
				<i>Media</i> —Christ Ch., for Bridgman Mem. School, Shanghai, China	40 00
				<i>Philadelphia</i> — Ch. of the Advocate, Young Men's Bible Class.....	5 75
				Grace Ch.....	50 00
				Ch. of the Incarnation.....	42 00
				Ch. of the Mediator.....	42 40
				(N. L.), St. John's, St. Luke's, Boxes, \$36.10 ; S. S., for Kate Widdis Scholarship, Orphan Asylum, Cape Palmas, Africa, \$37.50.....	20 25
				Miss E. N. Biddle, Boxes. For Nakasheenah in Rev. Mr. Quinby's school, Osaka, Japan.....	73 60
				Ch. Holy Trinity, for widows and orphans of Foreign Missionaries.....	21 00
				Ladies Foreign Committee, for F. M. Fund....	5 00
					265 28
					35 98 637 83

PITTSBURGH.

<i>Alleghany</i> —Christ Ch.....	37 00
<i>Erie</i> —St. Paul's.....	41 19
<i>Meyer's Mills</i> —Trinity Ch.....	5 00
<i>Pittsburgh</i> —St. Andrew's, Wo- man's Miss'y Asso'n, for Bible Reader under Miss Fay, Shanghai, China, \$163.95; for Mexico, \$2; Gen'l, \$5.....	170 95
<i>Sewickley</i> —St. Stephen's.....	8 91
<i>Warren</i> —Trinity Mem. Ch., S. S..	3 61 261 66

RHODE ISLAND.

<i>Providence</i> —St. Stephen's.....	78 12
<i>Westerly</i> —Christ Ch., for Joppa....	40 00 118 12

SOUTH CAROLINA.

<i>Charleston</i> —St. Andrew's.....	5 90
<i>Columbia</i> —Trinity Ch., Ladies' Miss'y Society, for edu- cation of a Japanese boy.....	27 00
<i>Radcliffeboro'</i> —St. Paul's.....	9 00
<i>St. Thomas and St. Dennis</i> —Par..	10 67 52 57

SOUTHERN OHIO.

<i>Columbus</i> —Trinity Ch.....	57 00
<i>Portsmouth</i> —All Saints', five cent coll.....	20 50
<i>Zanesville</i> —St. James'	3 59 81 09

TENNESSEE.

<i>Memphis</i> —Calvary Ch., Boxes....	3 25 3 25
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VIRGINIA.

<i>Albermarle Co.</i> — The Meadows, \$30.33 for 1874 and \$9.87 for 1875, on "The Meadows Mem." Scholarship in Bp. Boone Memorial School, Wuchang, China; \$25, for 1874 on "The Meadows Mem." Scholarship at Joppa.....	65 00
<i>Alexandria</i> —Mrs. M. B. B.....	2 00
<i>Fairfax Co.</i> — Centreville, St. John's, Truro Parish, Boxes.....	1 30
<i>Fluvanna Co.</i> —Columbia, Rev. J. H. M. and family.....	3 00
<i>Gloucester Co.</i> —Abingdon Parish, Boxes.....	6 00
<i>Jefferson Co.</i> —Charlestowm, Zion, proceeds 33 Boxes in S. S., \$25.87; Class Boxes etc., \$9.56 (of which, \$25 goes to Joppa, for "Light of Life" Scholarship); "Little Gleaners" Joppa scholarship, quarterly payment, \$6.25; 7 Boxes in hands of adults, \$25.04.....	66 72

<i>Petersburg</i> —Grace Ch. S. S., for semi-annual pay't, Grace Scholarship in Miss Fay's school, China, \$20; from ladies, for quarterly pay't C. J. Gibson Scholarship in girl's school, Africa, \$10; a friend, for Africa 25 cts.	30 25
<i>Richmond</i> —Little Agnes Palmer, for African children....	1 00 175 27

WESTERN NEW YORK.

<i>Albion</i> —P. A. F.....	4 09
<i>Belmont</i> —Box 5609.....	4 07
<i>Bradford</i> —St. Andrew's.....	1 00
<i>Buffalo</i> —Grace Ch.....	7 00
Trinity Ch.....	1 00
<i>Catharine</i> —St. John's.....	2 06
<i>Dresden</i> —St. John's.....	3 00
<i>Geneva</i> —St. Peter's.....	2 00
Trinity Ch., \$55.21; Boxes, \$15.28.....	70 49
<i>Havana</i> —St. Paul's.....	8 55
<i>Hornellsville</i> —Christ Ch.....	15 00
<i>Rochester</i> —Ch. of the Good Shep- herd	20 00
St. Mark's School.....	3 76
St. Paul's.....	8 25
Trinity Ch.....	50 00 194 88

WESTERN MICHIGAN.

<i>Coopersville</i> —St. Mark's Mission..	1 00
<i>Grand Rapids</i> — St. Paul's Mem. Church.....	3 00
<i>Marshall</i> —Trinity Ch.....	11 00 15 00

WISCONSIN.

<i>Delaware</i> — St. John, Chrysostom S. S.....	5 00
<i>Pine Lake</i> —Holy Innocents S. S..	11 00 16 00

MISCELLANEOUS.

<i>Syria, Joppa</i> —Prot. Epis. School, for Parish School, Mon- rovia, Liberia, (gold)....	8 00
<i>N. Y., New York</i> —P. L., Bequest Fund, (through R. B. D.), (Special).....	54 80
A., for spread of the truth in Rangoon, India, "in Memoriam".....	10 00
<i>Japan, Osaka</i> — Mission Chapel, Foreign Congregation, Easter collection, of which for Normand Har- ris, \$5.80.....	67 14 139 94

LEGACIES.

Estate Charlotte Hicks...	65 00 65 00
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Amount previously acknowledged.....	\$4,738 37
	67,469 15

Total.....	\$72,197 52
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* CORRECTION.—Baltimore, Christ Church, should have been credited \$100 for Miss Baldwin's school instead of \$25, in March number of "Spirit of Missions."

FOREIGN STATIONS.

WESTERN AFRICA.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	<i>Cape Palmas.</i>
Rev. Samuel W. Seton (Native).....	<i>Hoffman Station.</i>
Rev. R. H. Gibson (Liberian).....	<i>Gravaway.</i>
Rev. Edward Davis.....	<i>Caravalla.</i>
Rev. M. P. Valentine (Native).....	<i>Caravalla.</i>
Rev. T. H. Eddy, M.D.....	<i>Caravalla.</i>
Mrs. E. B. Ware.....	<i>Caravalla.</i>
Miss Margaretta Scott.....	<i>Orphan Asylum, Cape Palmas.</i>
Miss Mary E. Savery.....	<i>Orphan Asylum, Cape Palmas.</i>
Miss Fanny J. Botts.....	<i>Orphan Asylum.</i>
Mr. S. J. Simpson (Liberian), Teacher.....	<i>Cape Palmas.</i>
Mrs. Ann Poomey ("),	<i>Orphan Asylum.</i>
	<i>Cape Palmas.</i>
Samuel Boyd (Native) Teacher.....	<i>Fisherton.</i>
Alfonzo Potter " "	<i>Hoffman Station.</i>
John Farr " "	<i>Half-Gravaway.</i>
B. B. Wisner " "	<i>Berebe.</i>
Richard Killen " "	<i>Rockbookah.</i>
O. E. Shannon " "	<i>Kabla.</i>
James Boyd " "	<i>Gidejatabo.</i>
Samuel Bowman " "	<i>Caravalla.</i>
John B. Morris " "	<i>Berebe.</i>
E. W. Appleton " "	<i>Caravalla.</i>

Sinoe District.

J. Neyle (Liberian), Catechist.....	<i>Sinoe.</i>
	<i>Bassa District.</i>

Rev. L. L. Montgomery (Liberian).....	<i>Bassa.</i>
	<i>Monrovia District.</i>

Rev. G. W. Gibson (Liberian).....	<i>Monrovia.</i>
Rev. A. F. Russell { " }.....	<i>Clay Ashland.</i>
Rev. N. T. Dold'on { " }.....	<i>Veytown.</i>
Rev. J. W. Blacklidge { " }.....	<i>Clay Ashland.</i>
John T. Thorpe { " } Teacher,.....	<i>Crozierville.</i>
	<i>Tolo-Koreh.</i>

Edward Hunte (Liberian), Teacher.....	<i>Quay's Town.</i>
	<i>CHINA.</i>

Rev. Robert Nelson, D.D.....	<i>Shanghai.</i>
Rev. Elliot H. Thomson.....	"
Rev. Samuel I. J. Schereschewsky, D.D.....	<i>Peking.</i>
Rev. Augustus C. Hoebing.....	<i>Hankow.</i>
Rev. S. R. J. Hoyt.....	<i>Wuchang.</i>

Rev. W. J. Boone.....	<i>Wuchang.</i>
Rev. Kong Chai Wong.....	<i>Shanghai.</i>
Rev. Yung Kung Yen, M.A.....	<i>Hankow.</i>
Rev. Hoong Neok Woo.....	<i>Shanghai.</i>
Rev. Kia Sung Ting.....	"
Rev. Francis H. Stricker.....	<i>Hankow.</i>
Rev. G. D. B. Miller.....	<i>Shanghai.</i>
A. C. Bunn, M. D., Missionary Physician.....	<i>Wuchang.</i>
Mr. Soong-Lieu Dzung.....	<i>Shanghai.</i>
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	"
Mrs. S. I. J. Schereschewsky.....	<i>Peking.</i>
Mrs. Hoehing.....	<i>Hankow.</i>
Mrs. Hoyt.....	<i>Wuchang.</i>
Mrs. Boone.....	"
Mrs. Miller.....	<i>Shanghai.</i>
Mrs. Bunn.....	<i>Wuchang.</i>

JAPAN.

RT. REV. C. M. WILLIAMS, D.D., Miss'y Bp.....	<i>Yedo.</i>
Rev. A. R. Morris.....	<i>Osaka.</i>
Rev. J. Hamilton Quinby.....	"
Rev. William B. Cooper.....	<i>Yedo.</i>
Rev. Clement T. Blanchet.....	"
Henry Laning, M. D., Missionary Physician.....	<i>Osaka.</i>
Mrs. Quinby.....	"
Miss Ellen G. Eddy.....	"

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....	<i>Athens.</i>
	<i>PALESTINE.</i>

Miss Mary B. Baldwin, with three teachers.....	<i>Joppa.</i>
	<i>PALESTINE.</i>

HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:	
RT. REV. J. THEODORE HOLLY, D.D....	<i>Port-au-Prince.</i>
Rev. St. Denis Bandry.....	"
Rev. Julien Alexandre.....	<i>Buteau.</i>
Rev. Pierre E. Jones.....	<i>Jeremie.</i>
Rev. Charles E. Benedict.....	<i>Cayes.</i>
Rev. John Elisee Salomon.....	<i>Anse a Vea.</i>
Rev. Pierre Louis Benjamin.....	<i>Gonatoises.</i>
Rev. Pierre Talma Delatour.....	<i>Cape Haïtien.</i>
Rev. Louis Duplessis Leden.....	<i>Torbeck.</i>
Rev. Charles Jerome Bistoury.....	<i>Port-au-Prince.</i>
Rev. Alexander Battiste.....	"

Committee for Foreign Missions,

RT. REV. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D.	
REV. H. DYER, D.D.	
REV. BENJ. I. HAIGHT, D.D., LL.D.	
REV. CHAS. H. HALL, D.D.	

REV. RICH'D B. DUANE, D.D.	
FRED'K S. WINSTON, ESQ.	
LEWIS CURTIS, ESQ.	

STEWART BROWN, ESQ.	
LEMUEL COFFIN, ESQ.	
JAMES M. BROWN, ESQ.	

REV. RICH'D B. DUANE, D.D., *Secretary and General Agent, 23 Bible House, New York.*
REV. S. D. DENISON, D.D., *Honorary Secretary, 23 Bible House, New York.*

JAMES M. BROWN, ESQ., *Treasurer, 23 Bible House, New York.*

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	11 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	Let-
10 cts.	ters,
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	Let-
15 cts.	ters,
CHINA AND JAPAN.—Newspapers, each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express). Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, ESQ., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JULY, 1875.

* * All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

LETTER FROM THE PRESIDING BISHOP.

WE make the following extracts from a letter received in response to a request for his views upon the claims of our Ministry upon young colored men, from the venerable presiding Bishop of our Church who has shown a special interest in the work.

He says : "At present and by letter I can do no more than to approve most cordially your attempt to use the press as well as preaching and teaching for the elevation of the Colored Race."

After speaking of his "long cherished conviction, that the sober chastened common worship of our Church, and its type of daily practical

piety, was just what they need," he specifies two points of which he says "I hope you will never lose sight."

1. The training of young men in the sober ways of the Church so as to be prepared for Deacon's Orders on a minimum qualification—encouraging the best and most gifted of them to look forward in from three to five years to full Priest Orders.

2. Accustoming all pupils, whether in Day or Sunday schools, to responsive worship, to Church music, other than exclusively metrical, but indulging freely their passion for Hymns, but still Churchly Hymns.

This is slow work—hard work, but not so hard as that in which the Saintly young Bishop Patterson was engaged when he won a Martyr's Crown.

LETTER FROM BISHOP ROBERTSON—ST. LOUIS, MO.

THE work of our Colored Mission grows in interest and importance. Mr. Thompson's private school numbers about fifty scholars, and has overrun its accommodations. He is very popular and successful as an educator. The services are well attended, and have attracted the attention of a very superior class of our colored people. I have administered Confirmation three times in the Mission within the year.

We have been feeling the want of a proper place for school and church, and for lack of it, the growth of the Mission has been retarded. The Rector and Vestry of Trinity Church, have kindly given them the use of their chapel, but, on account of its proximity to the Church, Services can only be held when the church is not being used, that is, in the afternoon. In spite of the inconvenience of this hour, the Services and Sunday-school have been regularly and strongly maintained. The Mission is regarded with strong favor by the clergymen and church-people of the city, and they have helped it in many ways. The Sunday-school numbers more than fifty scholars, and at the great gathering of our schools at Christ Church on the last Sunday in May, at the anniversary of the Sunday-school Missionary host, when two thousand children were assembled, the school of our Colored Mission presented a most creditable appearance, and attracted much attention.

We have now taken a step forward, urged to it by the growth of the Mission, and the pressure upon it for more and better accommodations. We have just purchased a building erected and used for several years

for a synagogue, for the Mission Church. It is a property which cost more than \$12,000, and which we secure for \$5,000. It is admirably located, and suited for our purposes, and does not require the expenditure of \$10 to adapt it for our Services.

The building is well constructed of brick, on a lot 70 ft. wide, with a yard all around it, well fenced and paved. There is a basement for the school, and seats in the church proper and gallery for 350 persons. There is a furnace in good repair, and gas fixtures, and sewer connections. It is, in short, a complete property in every way suited for the Mission, and all that was needed to secure its rapid growth.

The church thus acquired is named the Church of the Good Samaritan, and is a memorial of the late Robert B. Minturn, of New York. The first payment has been made on the property, and a portion of the money is on hand towards the second payment. From Mrs. Minturn I have received \$500, from the Rev. Dr. Saul \$100, and other amounts I have received from Church-people of this city. If any friends of Christian work among the colored people are willing to help in this critical effort of our Church among the 25,000 colored people of this city, I should be rejoiced and relieved in receiving and acknowledging such assistance.

There is an excellent pipe organ in the church which we can have for \$300, not one-fourth of its value. If any kind person can, by giving this, or any part of it, assist the Mission to retain the organ, it will be a great help to them. We will do all that is possible to help the Mission here, and the colored people are straining themselves to the utmost to secure such a property ; but they are few and poor, and so can do little. Therefore this statement and appeal.

MEADE CHAPEL, ALEXANDRIA, VA.

MR. JOHN J. LLOYD, officiating.

THE Sunday-school during the past year has given encouraging signs of improvement. The number of teachers employed in this branch of Mission work 7—5 white and 2 colored. Total number of children on the rolls 92 ; average attendance 59. On October 19, 1874, at the earnest solicitation of the members of the chapel congregation, the Meade Chapel Parish School was opened with 41 pupils, varying in age from 6 to 22 years. December 1, the roll showed an increase of 19, and after the Christmas holidays, the school reopened with 99. The attendance has been good—the book showing an average of 83 till April, when many

left to go to work. In many cases the improvement has been very marked, especially among the younger children.

The expenses, including rent of school-room and the price of two stoves, have been \$103.20. The collections to defray the same, \$120.25.

A Domestic Mission Society numbering 17 active and 37 contributing members was organized December 9, 1874, and disbanded last April. During its existence \$78.19 were contributed and expended in aiding the needy. One hundred and sixteen families were visited, and aid given to 63 persons. Many of the members did telling service in visiting, reading and watching with the sick and dying. The work of this Society was greatly aided by the Dorcas Society of the chapel which was organized with 13 members on the 6th of last January, and which did a helpful work in collecting and preparing for distribution, clothes, shoes, bandages, etc.

The amount contributed for Church expenses during the year amounts to \$67.80. In July, 1874, the building received an entire new coat of paint.

Although the increase in numbers is not all that can be wished for, there is much reason to be thankful. Though the number is relatively small, the earnestness is great.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for May, 1875.

RHODE ISLAND.

<i>Providence</i> —All Saints'	53 28		
<i>E. Providence</i> —St. Mary's Ch.	5 00	58 28	

CENTRAL PENNSYLVANIA.

<i>Montrose</i> —St. Paul's Ch.	6 11		
<i>Towanda</i> —Christ Ch.	15 00	21 11	

CONNECTICUT.

<i>Danbury</i> —St. James' Ch.	8 58		
<i>New Haven</i> —St. Paul's Ch.	57 00		
<i>Westport</i> —Christ Ch.	40 00	105 58	

MARYLAND.

<i>Baltimore</i> —Free Ch. of St. Barnabas	1 00	1 00	
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NEW YORK.

<i>Piermont</i> —Christ Ch.	2 00		
<i>Goshen</i> —St. James' Ch.	68 25		
<i>New York</i> —St. Michael's, Missionary boxes	10 40		
Zion Ch.	163 61	244 26	

VIRGINIA.

<i>Alexandria</i> —Contributed by Congregation of Meade Chapel	266 00		
<i>Richmond</i> —Contributed to repair St. Philip's Chapel.	135 00		
<i>Petersburg</i> —Contributed to St. Stephen's Ch. and school	83 00	454 00	

LONG ISLAND.

<i>Brooklyn</i> —Ch. of our Saviour	19 08	19 08	
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NORTH CAROLINA.

<i>Asherville</i> —Trinity Ch.	10 00	10 00	
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ALBANY.

<i>Catskill</i> —St. Luke's Ch.	5 50	5 50	
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MICHIGAN.

<i>Tecumseh</i> —St. Peter's Ch.	5 50	5 50	
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PENNSYLVANIA.

<i>Philadelphia</i> —Rev. Jas. Saul, D. D., for Bp. Robertson's Colored Ch.	100 00		
Christ Ch.	12 00		
<i>West Philadelphia</i> —St. James'	3 40	115 40	

Amount previously acknowledged	\$1,069 71		
Total	10,567 56		

Total	\$11,637 27		
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The Rev. Giles B. Cooke would acknowledge the receipt of the following contributions to his work, from January 1 to May 1, 1875. From Rev. P. Wroth, Va., \$2; a friend, Centreville, Va., \$1: Rev. O. S. Barton, D. D., Norfolk, Va., \$25; Rev. C. E. Swope, N. Y., \$50; also a box of clothing, from Freedmen's Missionary Society of St. Peter's Church, Germantown, Pa.; also a box of clothing and valuable articles from Missionary box Committee of St. Stephen's Church, Philadelphia.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

**MISS MARY A. EMERY, Secretary Woman's Auxiliary,
21 Bible House, New York City.**

PAPERS ON OUR FOREIGN MISSION FIELDS.

{Prepared by a lady interested in Missionary work, and read at meetings of a Sewing Society held on the Thursdays in Lent, 1875.]

No 1.—GREECE.

I HAVE thought it well in relating the history of our oldest Mission, to begin by saying a few words about the origin of our Board of Missions To do this, I must go yet a step further back and speak of England.

There are in England two great Missionary Societies. The older, known as the Society for the Propagation of the Gospel in Foreign Parts, organized in 1701, and the other, called the Church Missionary Society, was established in 1800. It was the older of these Societies which first sent Ministers of the Church of England to our shores ; for it is the principle of the Propagation Society, that wherever the Englishman sets his foot, there the Church sends her Ministers to watch over and keep within the fold the scattered sheep. The Church Missionary Society, on the other hand, sends her Ministers simply to the heathen, and it was at the instigation of this Society that our own Board of Missions was formed.

Bishop Griswold and Bishop White had written in the year 1814 to Mr. Pratt, the Secretary of the Church Missionary Society in England, proposing that *that* Society should undertake to send out as *their* Missionary, the Rev. Mr. Andrus. At first they entertained the proposition, but subsequently, in 1817, Mr. Pratt writes: "The Committee have thought that the most effectual way of raising the Missionary zeal in America would be the formation of a Church Missionary Society in the Episcopal Church of the United States, which, however small in its beginnings, might ultimately so increase as to produce the most extensive good. Should the formation of an American Episcopal Missionary Society be accomplished, the Committee of the Church Missionary Society authorize you to draw on me for the sum of £200, to encourage the contributions of the friends

of the Episcopal Church and of Christianity at large. I need only, in conclusion, remark, that after much experience we have invariably found that endeavors to excite and foster a Missionary spirit at home have not only succeeded in their immediate objects, but have been of great collateral good to the parties themselves; a spirit of piety has been fostered and increased; the friends of religion, till then little acquainted with each other, have been brought together; domestic charities have been greatly enlarged; and we have all felt the truth of the declaration ‘there is that scattereth and yet increaseth.’”

Mr. Andrus was subsequently sent out in 1821 to Sierra Leone, on the Western shore of Africa, as a Missionary of the Colonization Society, but died one year afterwards.

In 1821 a General Missionary Society was formed in our Church, the constitution of which was afterward changed in 1835, when the Society became more generally known as the Board of Missions. I may here say, that the formation of *Women's Missionary Societies* for systematic giving in their respective parishes was one of the first things accomplished, so that in the year 1822, no less than eight such Societies were established in different parts of the country.

But now to come to our more immediate subject. How came it that Greece should have been the first field chosen for the operations of the infant Society? One reason was, doubtless, that China was then scarcely open to Missionary effort, that Japan was not at all so, and that there were many difficulties connected with Africa, which I will not speak of now, as they more properly belong to the history of that Mission; and now another reason we shall get, by referring to an address delivered by Bishop Bedell before the Jubilee Meeting of 1871, in Baltimore:

“The intense interest that encompassed the subject of Greece at that day can hardly be understood in our times. Our own political freedom was not an event of the past; and the war of 1812, which confirmed it, was an experience with many of that generation. You must remember, in thinking of those days, that news did not travel, as it now does, by telegraph, nor cross the ocean by steam; nor was the newspaper laid before every man's door, at breakfast, by an ubiquitous and thousand-fingered press—consequently every item made a far deeper impression than it makes now. And as the news of the cruelty of the Turks, and the awful struggle of our brethren in the Christian faith against Moslem oppression, gradually and slowly, and with time to produce a deep impression, reached the hearts of our people, there was a response of agonizing sympathy.

“I was a boy then, but, though a boy, I can remember it distinctly. I remember when my beloved father preached before the Common Council of Philadelphia, at their request, how intense was the interest; there was not a standing place in the building left unoccupied, and I, as a boy, was lifted up and put into the pulpit, standing close by my father's side, and feeling the throbbing of his heart. I never shall forget it.”

These were the emotions under which the Greek Mission was established ; for, when the proposition came, closely following contributions of material aid from the United States, to give spiritual sustenance to those poor people, there was an immediate response, the first real indication of active Missionary life in our Church. The battle of Navarino had taken place; that grand victory had opened the certainty of peace ; protocols had been signed; peace was secured, but it had not been attained. Greece was not yet placed amongst the free nations of the earth. The first movement was to send out on a mission of inquiry—in order that the Church might know what to do wisely—the Rev. J. J. Robertson. He went to the Ionian Isles and elsewhere, and returned after some months, reporting favorably of the feasibility of the attempt. Then in 1831, the Rev. Mr. Robertson and his family, and the Rev. Dr. Hill and Mrs. Hill, were appointed to the Mission.

I quote now from a letter of the Rev. Alonzo Potter, afterwards Bishop of Pennsylvania :

"MY DEAR BROTHER : I have just returned from a scene which has filled me with no ordinary emotion. The ship which contains the first band of Missionaries ever dispatched by the American Church to Foreign Lands, is under way. In the hopes and anticipations which gather around her, we forget the disappointments and inactivity of the past.

"This morning, Oct. 1st, the sun rose upon one of the fairest days which I remember to have witnessed. The Missionaries were required to be on board at nine o'clock. At that hour, with several of their friends, they arrived at the wharf, and were soon placed on board the brig, which had dropped a little down the stream.

"The brig immediately put under way, with a light, but fair breeze, the air deliciously mild, the surrounding scenery, as you know, beautifully picturesque, the vessel new and very commodious, and the commander courteous and obliging. The party immediately assembled in the cabin, which is for several weeks to be the abode of our friends. A hymn was given out, prayers offered by Brother Doane, and the benediction pronounced by myself. All the members of the Mission seemed in excellent health and spirits. They felt that they had the sympathy and prayers, not only of their friends here but of thousands in every part of the land. We all felt that they were going forth in a good cause, and that, as the first heralds of our Church to distant and benighted nations, they were signally honored and blessed. If a few natural tears were shed, they were shed not because they or we regretted the decision they had made, but because we could not but reflect that the faces of these, our brethren and sisters beloved, might be seen by us no more."

We now return to Bishop Bedell's account. "When our friends reached their destination they were not permitted at first to land at Athens, for Athens was still in the hands of the Turks. They landed first on the classical ground of Tenos, where they remained for six months, preparing themselves more thoroughly and effectually for the work which they were about to do. At the end of that time they went to Athens, landed on its

shores, and looked for a home, but there was not a habitable house in the city. The Turks had left nothing standing. They found under the Acropolis an old, almost ruined, Italian tower. A portion of that, they managed to fit up, as a shelter from the storm and heat, and there they commenced their Missionary labors.

"On the 18th of July, 1832, Mrs. Hill opened a female school in the magazine or cellar of the house in which they resided. The first day there were twenty pupils. Two months afterwards, the number had increased to one hundred and sixty-seven. They were of all ages, from three to eighteen. Of the first ninety-six who entered the seminary not more than six could read at all, and that only in a very stammering manner, and not more than ten or twelve knew a letter. Every Sunday morning they were assembled to read and repeat from memory passages of the New Testament. The Bible subsequently became the text book of the school. Not on Sundays only but on every day it was taught, till the proficiency of the children in the Sacred Book became so great, that it excited the delight and astonishment of all who heard them."

In the year 1832, Dr. Hill writes: "We had a visit from the ex-Secretary Rigos, an estimable man, and well known in Europe and in our own country as an accomplished scholar. He was greatly affected at the appearance of the female school, and after attentively surveying the scene for some moments, he turned to Mrs. Hill and observed, 'Lady you are erecting in Athens a monument more enduring and more noble than yonder temple,' pointing to the Parthenon."

In the year 1834, a large stone building was erected for the girls' schools, 72 feet by 30. Here daily more than three hundred children were instructed. In the meantime, Mrs. Hill had been aided in her labors of love by her sister, Miss Mulligan, who followed them to Greece in the year 1832.

Dr. Hill and Dr. Robertson had agreed upon a division of labor. The former had devoted his time to the boys' school, while the latter had superintended the work of the printing press, which had been set up by the Mission, as a means of doing good. Many were the useful school books and religious tracts, printed in modern Greek, which it sent forth. Three years after this, the number of scholars of both sexes amounted to 600. One great difficulty which the Missionaries found in their way was the need of assistance. In all Greece, when they arrived, no native woman could be found intelligent enough to teach others. Dr. Hill writes: "We must, with the blessing of the LORD on our endeavors, *create* such teachers, and *that* is our grand desire, and our principal aim at present." How nobly they succeeded in this endeavor will be seen from the following extract. In 1844, Mrs. Hill writes: "The Mission School is now entirely conducted by those who were educated in it;" and not only so, but they were able also to furnish teachers from their schools for Heads of the Government

Schools established throughout the country in course of time ; and so conscientious and devoted were these girls in the discharge of their duties, that even the enemies of the Missionaries were forced to acknowledge, that, between the teachers taught by the latter, and others employed by the Government, there was a marked difference. The former were so remarkable for the conscientious discharge of their duties. One of these girls, named Paulina, wished to conduct the school with which she was intrusted, on the same plan put into operation by Mrs. Hill, viz., making Bible study the foundation. Many opposed her scheme, she was much persecuted, but held firm in her purpose, and was finally rewarded by being allowed to follow the course she had marked out for herself. Another interesting incident occurring some years earlier than this, showing how through the faithful teaching of the Missionaries souls were brought out of spiritual as well as mental darkness unto the great light of the Gospel, is related in one of Dr. Hill's letters. I give but a very brief extract:

"A poor afflicted girl is now amongst our pupils. She is one of the twelve beneficiaries of the government ; an orphan from an obscure village in Achaea. Her only earthly friend before she knew us was her only brother. It seems the government was desirous of recompensing, in some way, the revolutionary services of her family, so the brother was made a non-commissioned officer, and poor Chariklea was sent to us eighteen months ago, to be educated to become a future school-mistress in her native district. Of all the young strangers who were sent to us through the bounty of the government, Chariklea was the most ignorant and the most unpromising. Her manners were coarse—her language almost unintelligible from its barbarity—and we were almost ready to put her away, as unfit for the profession to which she was destined. The consideration, however, of her helpless condition deterred us at first, and afterwards the discovery that she was seriously afflicted with scrofula, determined us not to apply for her removal. During Mrs. Hill's absence, to whom she was always tenderly attached, she applied herself diligently to learn to read, and was able to enjoy the Word of God, her only book. She never failed to be present, as long as she could sit up, at our evening religious exercises—those sweet opportunities of daily occurrence, which have been, I humbly trust, so much blessed to the spiritual improvement of our dear children. She was at length, however, seized with a partial paralysis of her lower limbs, and obliged to sit upright night and day in an arm-chair. Upon Mrs. Hill observing to her one day what a blessing it was she had learned to read and sew, as these occupations now helped to divert her mind from pain, she replied, 'Oh, I cannot express the gratitude I feel for having been brought to this house, for here I have learned to know and love God, and how to serve him.' She then expressed her confidence in the love of her Saviour Who had suffered and died for her. Such sentiments, uttered in the most simple form of words by a child fifteen years of age, who a few months ago was as ignorant as a brute, were calculated to affect Mrs. Hill deeply. In giving me an account of this interview, Mrs. Hill observed, that although we had all noticed the gradual breaking in of spiritual light upon the dark mind of this poor girl, she was not prepared for such a rapid improvement. And as our memory recurred to the time

when she was first presented to us, and we recollect the feeling of disgust which arose in our minds, which we could with difficulty disguise, we could not but bow in solemn acknowledgment of the transforming power of Divine grace."

We come now to later years. The twenty-second examination had been held. The influence of the schools embraced all ranks; the daughter of the Prime Minister received instruction side by side with the daughters of the poor. Greek ecclesiastics viewed with admiration the progress, the order, the intelligence of the numerous scholars. English visitors to Athens reported on their return home what a great work was being done by these American laborers. And now the daughters of the *first* pupils came to replace their mothers in Mrs. Hill's rooms. But the labors of Dr. Hill were not confined to the schools. In 1845 he was appointed chaplain to the British Legation, and officiated on Sundays in the little English Chapel of St. Paul, then recently erected. In the year 1854, five thousand English and French troops were quartered near Athens, and Dr. Hill was invited to hold Service for them. Presently the cholera broke out. Its ravages happily did not affect the Mission family, though thirty were numbered within their walls. When the plague had ceased, a special thanksgiving Service was held in the Mission, and Mrs. Hill proposed that all, in token of their gratitude to God, should make an offering in behalf of those in the outside community made widows and orphans by the sickness. The collection was accordingly made, the poorest servant in the house contributing, and the result was over seventy-two dollars, which was handed to the venerable Archbishop of Achaia to be distributed to the sufferers.

In the year 1863, the revolution took place. The detested Roman Catholic King, Otho of Bavaria, was obliged to fly, and was succeeded by a Danish Prince of the Lutheran faith, though the Greeks would have preferred Prince Alfred of England. We are indebted to Murray's handbook for the following : "All the Greek ladies of honor who have been, and who still are, maids of honor to the Queen of Greece, were educated in Mrs. Hill's school." During the time of the Cretan troubles in 1866, ten thousand refugees fled to Athens. Three hundred were instructed in the Hills' schools, and through the pupils the families of the poor people were visited. Scripture readings among them were introduced, and with the assistance of Miss Muir and Miss Mason, who were now co-operating with the Hills, the Missionaries distributed the supplies sent out by the American Greek Committee. Fourteen hundred garments were made up in the schools and hundreds of pairs of stockings knit by the pupils for the relief of these poor people. I mention these facts to show how these schools were a centre for all good and charitable influences ; how from them radiated the pure light of God's Word, not only impressed indelibly on the memory of scholars, but scattered through the country

by means of the Testaments taken away as prizes ; how the scholars were taught to minister to the needs of the poor amongst them, and not only those close at hand.

In the true Missionary spirit of the Apostles, Mrs. Hill's love for spreading God's Word among those who knew it not, overleaped all barriers of space. She heard of the great Indian work beginning in our midst, of the prejudices of years at length giving way before the determined perseverance of Bishop Whipple. The girls in the Athenian school were set to work, and articles from there were sent here to be sold for the Indian Missions. These things are almost of too recent occurrence to speak of here in detail. Every one has heard of Euphrasia and her celebrated letter to Minnehaha the Yankton maiden. After reading it, can any one doubt the influence of these Christian schools !—“ But alas ! Minnehaha never saw the letter which her sister in Greece wrote to her ; before it reached her, she had gone to her Heavenly rest, and found the Paradise of God.”

And now forty-three years have passed away. Dr. and Mrs. Hill have retired from active work. The former is eighty-four years old, and the latter but few years younger. Miss Marion Muir now has assumed control, and under her efficient direction twelve Greek teachers are employed.

We have traced the progress of this school at intervals down to the present time ; let us before closing this chapter of our Missions cross the Atlantic, and in fancy, placing ourselves under Miss Muir's direction, take a last look at the good work still going on. I quote now from a letter of Miss Muir's, dated August 27, 1874. After inviting us to make this imaginary tour, she says :

“ In ascending the steps leading up to the school, let me tell you that these very steps were the steps of the Ancient Agora, and if you like, you may let your fancy carry you back to the days of St. Paul, and think of him, treading over these very stones, on which you are standing, when he was brought into the Areopagus, to explain the new doctrine which he taught. Yes, these beautiful marble steps, if they could only speak, would bear testimony, that the same truths which St. Paul taught in the infancy of the Christian era, have been faithfully taught in these Mission premises for the last forty-one years. And many who have there been taught the truth as it is in Jesus, have left their testimony here and gone to join the great assembly around the FATHER's throne above, continuing to sing the praises they were taught below. Let us enter and explore the interior of the building. 1st. Let me lead you into the basement, a beautiful large room with galleries all round ; on the side gallery a number of infants are writing on slates, and on the opposite side are another set of infants learning to read. The centre of the room is occupied by those just advanced into the Psalms, Pentateuch and New Testament classes.

2d. We go up and take a peep into the *large hall* where everything is going on much in the same way as in the basement.

3d. We go upstairs to the higher departments. Room No. 1 is occupied by the elementary classes. No. 2 by the highest classes. No. 3 the work-room. While engaged in examining the work, you are somewhat surprised to find, on turning round, that the children have disappeared. We pursue the little fugitives, and on our way downstairs we learn that they are all assembled in the *large hall*; we follow on, and there behold a sight (as many have said) worth crossing the Atlantic to see. On entering, you are taken by surprise to hear "Hail Columbia" sung by about five hundred little Greek children.

The highest class repeat their Scripture lesson, then it is the turn of the little ones. You are surprised to find that *they also* know a great deal—Bible stories, secular lessons and even geometry. The lesson on geometry is very attractive to both pupils and visitors, it is chanted, and all the geometrical signs are made on the fingers. They can also sing for you a great many pretty little hymns, both in Greek and English. Now you must examine the work of these little ones, and you turn to a table covered with little model shirts, samplers, lint, paper rolled up, etc. The lint is made by the very smallest girls, those too small to use a needle, and the paper by the little boys. The lint and paper are used for making pillows for the sick and the poor. Every one in our establishment must learn to be useful, drones are not known in our little hive. The old clock in the corner tells us that it is dinner hour.

Two little monitors appear on the scene, loaded with little baskets, and all eyes are turned upon them, with deep interest. Each basket is claimed by its owner merely by holding up the hand. When the little monitors have satisfied the claimants, the children all stand and repeat very reverently the Lord's Prayer and the Creed in one voice; then they file off like little soldiers into the court to eat their dinner, under the beautiful large mulberry tree planted by Dr. Hill when the school was built. And there we leave them, while we thank you for your patience, in making us this long imaginary visit."

We have now brought the Greek Mission down to our own time. God has richly blessed the labors of his servants, and rewarded the faith of those who sent them to that (in former days) distant land. And yet one more testimony before I close. It deserves to be written in letters of gold, and yet its truth is written in what is far better—the fleshly tablets of the heart. Says the Rev. Dr. Scott, the Chaplain of the British Legation :

"I have ample opportunity of testing the value of Dr. and Mrs. Hill's Mission by *results*; and I find that if a servant be noted for steadiness, for honesty or truth, she will say it was owing to having been taught in *their* school. If a Greek lady is conspicuous for refusing to desecrate the Sabbath, it is at once explained by saying she was taught by Mrs. Hill. And the mistress of one of the most important educational establishments in Greece, told me herself, that she steadily refused to follow the universal custom of secular teaching on Sundays, because she was taught by Mrs. Hill her religious obligations."